

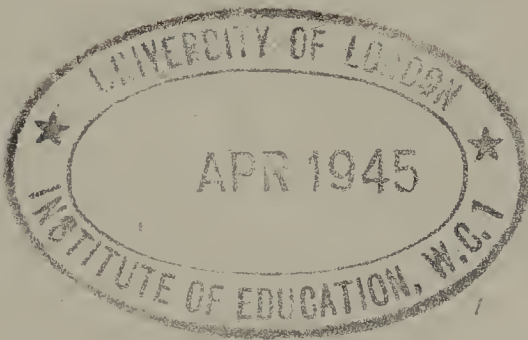




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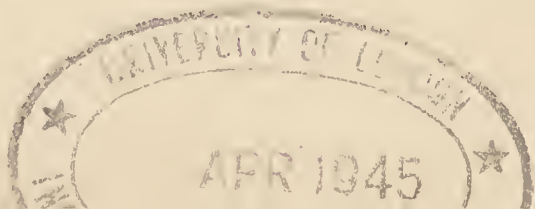
# THE NEW ERA

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Obtainable at:—

LATIMER HOUSE, CHURCH STREET, CHISWICK, LONDON, W.4. PRICE 6d.





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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 6d.

JANUARY 1943

Volume 24, Number 1

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## Reflections on the Education of the 14-to-18-year-olds

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MOST people are agreed that the most challenging fact about education is that we have been bringing up a generation of young people whose characteristic mood is apathy. They are unwilling or unable to commit themselves to any belief which is a basis for action, to embrace any long-term purpose with emotional zeal. They do not, in the main, care about work—as the incidence of absenteeism shows—or join organizations—even political ones—they take up causes; some will not even use effort to organize their own amusements or make choices of recreation, as club-leaders know to their cost. Concentration on a more promising minority has hindered our realization of this deep apathy. The war has given some young people purposes which can arouse great effort and endurance, and they are pouring into the pre-service training units, but it must always be remembered that the driving force of these purposes is their temporary, war-time context. In general, the long-term effects of the education we give seem to be that will and effort go ahead just at the stage of growth when they should be coming most alive. One of the fundamental objects of education is to bring up people capable of committing themselves to worthy long-term purposes, and this we fail to do.

The cause of this lies in our 'disintegrating and inharmonious society', of which Professor Clarke wrote last month. Rich purposes are born out of ordered, harmonious experience, where 'life is all of a

piece'; they gather up and bring to a focal point all the manifold meanings of life. In one sense a 'committed' person has narrowed down his range of living, but more truly he is expressing through the thrust of his purpose all the significances and meaningful experiences he has gathered from life. If we agree with Professor Clarke that culture means 'the things men value, the things by which they desire to live and for which, if necessary, they are prepared to die', then all our culture is to be gathered up and expressed in our great purposes of life. But if life is made up of clashing experiences and conflicting values, so that it cannot be gathered up in wholeness and poured out eagerly through one channel, then real purposes cannot be born. That is our disease to-day. There is no wholeness of experience nor community of values, and out of their chaotic lives the young cannot forge the steel of their purposes. The burden of coping with conflict is too great, and they take refuge in inertia and apathy, in the denial that there is any meaning in life, which is a psychological defence against confusion.

The beginning of recovery, therefore, lies in the purposes of the community rather than in formal educational schemes. But at once we meet an obstacle in the widespread view of the community that education is not concerned with the making of purposes but with the appropriation of a fixed body of knowledge which 'everybody ought to know'. The im-

plication is that culture consists of a definite body of knowledge and experience, and that the better our education the more all children will absorb of this. Therefore better education for the 14-to-18-year-olds means bigger doses of this culture and longer wholtime contact with it. This culture has been the preserve of small privileged groups, and the chief impulse of a competitive society is to climb as near as possible to their exclusive perch. Therefore the demand for more education resolves itself quite often into this attitude: 'the prize we have been struggling so hard to obtain must be secured to our children; the culture of book-learning must no longer be the monopoly of a small class, but open, with all the prestige it carries, to all.' This is what the general public means by more education; and it determines opinion on all the major issues of adolescent education—the school-leaving age, types of curriculum, the place of technical education. Of course, academic education must be open to all who need it, but the real problem before us is not how to give everyone the tastes of the intellectual, but how to recover for the miner and the factory-worker his own culture, that is, a sense of value and wholeness and purpose in his life.

Public opinion is of fundamental importance here because, if the main educational problem is granted to be the recovery of true purposes, then this is a *social* problem which cannot be solved in terms of a closed educational system. The



whole community is the educator of its young, especially at the adolescent stage. Our first task, therefore, is to study how we can rout this false idea of culture and build up the conception of the educating community, that is, a community in which all the adults accept their responsibility as educators, especially through sharing with the young their sense of vocation and of purpose. The two interact, of course, for the man who starts to teach another gains dignity and meaning thereby. If we can help the workers of this generation to realize their rôle as educators we shall build up their culture, in some degree, as well as that of the next generation. In practical terms this means seizing every opportunity of getting the 'man on the job' to explain it to the young and of making him feel that he has something worthy to teach.

Turning to the individual, the culture of each boy or girl must be seen as particular to him. The true concern of education is not with any given body of knowledge but with the outgoing of personal awareness in an ever-widening series of experiences and relationships. Through contact with the minds and spirits of other persons, through establishing the relevance of an ever-widening circle of knowledge, through membership of various societies, the individual has first to establish his own personal significance and status in the whole pattern of life, and then to formulate and embrace the purposes which come to him as challenges out of it. This description, in which each individual is the centre of his own circle, so that no two person's education would be quite the same, is obviously too individualist to be the whole truth about education, but it has a great truth for the adolescent stage, when the predominant problems are the building up of the self in terms of the opinion of others, especially outside the family, one's ability to cope with the world and to do a job, and one's success at cutting a figure in all kinds of rôles and situations. The great task is to build up the distinct entity and worth of oneself as seen over against the vast complexity of the universe of knowledge and of people. But the crowning experience of education is not individualist but social; so the second

necessity in educating the adolescent is to give this experience of participation in purposes and societies bigger than oneself.

With these considerations in mind we have to ask ourselves: What should be the content of educational experience for the 14-to-18-year-olds? The following points are suggested as essential aspects of the new curriculum:

**(1) The experience of general efficiency,**

*i.e.* of becoming a generally competent, technically informed and skilled person who can cope in self-respecting fashion with this modern technical world. This is necessary not only to prevent people being nuisances, but also for their own development in self-respect. There are certain things that everyone should know and be able to do on grounds of efficiency, and these should be taught from this viewpoint of practical usefulness in coping with the world, because this is the way in which they impinge as problems upon the lives of the young. This may lead to the pursuit of knowledge for more 'disinterested' reasons, but we must be clear that the practical purpose in learning is not mean and derogatory, but worthy and natural. The very connotation of that word 'disinterested' throws light on the divorce between culture and living of which Professor Clarke wrote. Knowledge ought, in fact, to be sought for 'interested' reasons—because in our living we have become involved in some aspect of this knowledge and need to know more. For the great mass of adolescents this approach from the angle of personal usefulness is essential.

To build up this type of curriculum we must free ourselves from academic prejudice. Many parts of it might correspond to an orthodox school curriculum, but others might not, or might be treated from quite a different angle, for the twentieth century world is quite different from that in which our curricula were first devised. The best way to set about the task may be to get different groups of people in all walks of life (*e.g.* Rotary Clubs, Co-op. guilds, Trade Union groups, political parties, groups of parents, etc.) to answer the question: What do you think that everyone ought to be able to know and to do at 18? This has been tried on a very

small scale. Especially illuminating are the answers of young people themselves, stressing such things as the knowledge necessary for home-making and for public affairs. It is important that different types of efficiency should receive equal status, that the educational snobbery which rates efficiency in handling letters above that in handling, say, motor-engines, should be ended. Part of this general minimum standard would be physical efficiency, since clearly an important element in establishing personal status is to become what has been termed 'physically literate'.

**(2) The experience of vocation,**

*i.e.* of realizing the significance of oneself doing a job of work for the community. This acceptance of vocation and the experience of finding oneself through a job are most important parts of the education of a person. One's first wages for real work live in the memory not because of their monetary value but because one 'really earned them', that is, because they symbolised a new personal status just attained. One might say that the Job was made for man and for his right growing, not man for the Job. But the entry into vocation must be educationally guided. It is a hard step to take. The old freedom with which the child once dreamed of being first a policeman and then an airman has to be abandoned, the adolescent must choose and stick to one alternative, he must accept the inevitable narrowing down of possibilities, the specialization and discipline of training, the idea of responsibility for a job that matters. In other words, he has to forge a real social purpose, and this must be the core of his training. Careful study is needed to determine the right age to begin all this: clearly, we must see that the young are not 'narrowed down' too soon, but also we must watch out for the opposite danger of letting their experience remain general too long. The adolescent must be helped to carry over into 'work' some of the romantic spirit with which he once played the engine-driver, so that he can sparkle out into the 'imaginative play' of which Prof. Clarke wrote. But it is essentially out of his new social purpose that his culture will flower, and that purpose must be fostered.

Vocational education, therefore,



has to be worked out in terms not of productive output but the making of a person. It must combine the exact mastery of techniques with the widest possible understanding of the implications and significances of the vocation, so that the young worker sees not only the process he is learning, but the whole pattern into which it fits and the social purpose it serves. Thus, on the one hand, it must train in choice and the concentration of effort, whilst, on the other hand, it must open new horizons to the imagination. For this the history, geography, science, mathematics, and economics of various jobs are needed. Round every essential job in the community there gathers a rich record of man's effort playing upon natural resources, and all this exciting field of knowledge needs to be opened up for the adolescent who is preparing for adult life. Partly this can be done by general study of local industries and functions in the last year or so at school, but partly it must be done in connection with the job itself, either in the industry or in day-continuation schools. The educational possibilities of the workshop, factory and business must be explored, for it is the break between school and work which is so fatal. Education in understanding the whole concern of which you are learning one part is quite vital, and this can only be done by making industries agents of education.

All this suggests (a) an increasingly vocational emphasis after about 13. This age is suggested because at about that time the adolescent's main interest is shifting from the romance world to that of real jobs outside the school; (b) a compulsory school-leaving age of 15, but at present no higher until careful investigation has determined whether after that some are not better educated through doing a job; (c) for all, a planned transition up to 18, controlled by the Board of Education, in which the agencies of education are the workshops, under carefully regulated conditions, part-time schooling in day-continuation schools, and other forms of training in Youth Clubs, etc. What has to be explored is how far employers can be called upon to take responsibility for an educational apprenticeship in which the first consideration is the development of the apprentice

himself, and in which his economic value as a 'hand' takes second place. Such an apprenticeship would vary greatly with the job, but the sort of thing envisaged would include, besides the learning of particular techniques, visits to all departments to explain the whole plan of the business, relevant scientific experiment and explanations, study of the sources of raw materials and of the markets for products, and talks on the local history of the industry and the evolution of its methods. Something of this is already done by some firms, and the general interest of progressive industrialists in the education of young workers suggests that a general scheme might be possible. The fostering of inventiveness is of the utmost importance, and the whole question of how to keep alive creativeness in young workers must be firmly tackled. The day-continuation part of their education would consist of more sustained studies, connected not only with the work aspect of life but with the other facets as well. Essentially, however, it must be closely integrated with the workshop in order to preserve its reality.

The question obviously arises here: what, in such a scheme, is the place of higher academic education in secondary schools and universities? In the first place, these should be regarded as places of vocational education for those who will serve the community by the shaping of ideas and theories and their formulation in language or other symbols. In the second place, universities should be centres of general education for adults who, out of their practical experience of life, arrive at a reflective stage and are therefore fitted for such theoretic studies as history, philosophy, psychology, etc. The main problem lies with the first function, since, for the young especially, ideas can constitute an escape from responsibilities in real life. If, as we hope, by maintenance grants and scholarships we clear the way for all with academic tastes to proceed to secondary and university education, we may be opening an easy road of escape to young people who want to put off for five or six more years the necessity of coming to grips with their social responsibility in vocation. If our secondary schools and universities are to be integrated

with the life of the community, the vocational purpose must burn strongly within them, but we have not yet really tackled the problem of how to focus a diffused interest in ideas and in knowledge on to the concrete fact of vocation, and how, on the other hand, to give a social purpose to academic study without losing an objective standard of truth.

Lastly, two safeguarding conditions must be stressed: there must be opportunity for change of vocation and re-training; there must be a generous provision for adult education, especially for those who develop academic tastes late.

### (3) **The experience of finding oneself through widening personal and social relationships**

This is the age when the adolescent has to establish his personal status in relationships outside the family. He needs to widen his contacts, make friends from both sexes, join societies for common purposes, co-operate with others for agreed causes, practice the methods of self-government, learn to organise and to lead. So far we have left this aspect of education almost entirely to chance, and the poverty of personal and social relationships among the young is all too apparent. There are so few natural avenues for widening contacts that they are likely to swing violently from an entirely family life to an uncontrolled life on the street. For bad housing and other factors have denied to most of them the middle-class opportunity for developing friendships under family guidance, and the failure of the voluntary societies to keep the interest of the masses means that the young get no introduction to societies in which their families play a part. Two or three generations ago a great deal of scope for the growth of persons was found in such bodies as Co-ops, Nonconformist chapels, working class educational movements. To-day, only the few are faithful to such causes, and when on a new housing estate a community organization is attempted, practically no one with experience in committee work can be found.

What we need is a large-scale revival of local societies and co-operative enterprises, and a deliberate policy of bringing the young into these. Here lies the importance of the Youth Club; and its purpose, before anything else, is to develop friendship and



social co-operation. It is important, however, that youth should not be put into a water-tight compartment of its own society and cut off from adults. It needs an introduction into adult societies, and it is the whole replanning of local community life, with the re-creation of voluntary societies and the proper introduction of youth into them which has to be tackled. War-time associations of all kinds are a hopeful sign here.

**(4) The experience of realizing membership of local, national and—ultimately—international community**

As distinct from the relationships we have just considered, these are not chosen but given, and the problem is to make them real. For a great many of the young the methods of teaching history and geography need a complete re-orientation from about the age of 13. They should be taught from the angle of understanding one's pattern and following this out into its widest ramifications. One has to begin with what is immediately relevant to their own lives, and this normally—though not perhaps in war-time—is the locality. It is useless to study national and international affairs without coming to grips with problems of local government and politics, for you cannot view the world unless you can first place yourself, with feet on the ground, in it. This is a plea, not for the kind of civics lesson which presents an abstract body of information, but for starting with a very active kind of local regional survey which is done from fieldwork as well as books, and undertaken for a social purpose—to find out how your community lives and is managed, and to study where and how improvements are needed. Such work inevitably leads outwards to national and international questions. It can proceed from the more concrete problem to the more abstract, as for example: (1) transport; (2) social conditions and services; (3) industries, conditions of work and trade unionism; (4) local and national government; (5) justice and law; (6) communication of thought and freedom of thought. This sort of work, begun in whole-time schooling, must be carried on in day-continuation education and youth clubs.

The discussion method is of great

importance; that is, the method of starting with the young where they are and making them work out the implications of their own experience. Our aim must be to foster the quality of critical loyalty; that is, a sense of 'belonging', of entering into an inheritance, yet with freedom to evaluate, to criticise and to enter into the work of re-creating that to which you belong. Standing in the stream of the past, the young must look towards the future. For this, an important thing is to study the methods of past reformers, to ask: How have men got things altered, what are the best techniques of reform, what stages lie behind reforming legislation?

All this must be linked up with an active participation in local affairs. Youth clubs, etc., must be given real jobs to do for the local community, and some way ought to be found for youth committees to be responsible to the local government authority for the management of definite affairs, and for presenting opinions and findings of youth organizations on local problems. Furthermore, there may well be a place for a compulsory period of national service as bringing home the inevitable obligations of citizenship. But the aim of this must be to train critical citizens, not blind ones, and an important part of this compulsory training must take the form of further discussions on what one may term simple political philosophy. At 17 or 18 the taste for more abstract

thought is developing, and a generation trained in previous discussions, might well profit by 'camp' study groups, in which the parochial outlook would find a corrective. Finally, one hopes that in this period of training the chances for international experience will be developed as soon as possible.

**(5) The experience of creation—in any chosen medium—or of that intellectual search for truth which is akin to artistic creation, and with this, the appreciation of created beauty or truth**

This is the 'escape' side of experience. To belong properly in your pattern you need to be able to swing right out of it into an activity or experience which arises from no outward pressure but springs from an inner impulse. From this fairyland you return, enriched, to cope with duty. Here we have to provide—in schools, and still more in youth clubs—for a wide variety of activities, without too much prejudice in favour of the orthodox forms of artistic expression. Enjoyment and relaxation must be real, and the girl with a passion for tap-dancing has as valid a claim to be considered as the girl who plays a violin or the one with a passion for chemistry. A really liberal provision in youth centres for the pursuit of art or knowledge along self-chosen paths might produce surprisingly rich results. For one thing, we might find that the boy who at 15 was longing to get at a practical job,

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at 18 was asking theoretical questions, and at 20 was wanting to study philosophy or history. For

when the individual has established his personal status and embraced his purposes, the mind and imagina-

tion are free to flower in security. His culture is the fruit of an integrated life.

## The International Bureau of Education and the War

OWING to a strange and unfortunate omission, the Versailles Treaty, which created the League of Nations, and the International Labour Office as a part of it, did not create an International Office of Education, although countless organizations, conferences, and congresses had been asking for such an institution since long before the 1914-18 war. In 1925 a committee of men and women interested in education, and belonging to several nationalities though resident in Geneva, came together under the leadership of Professor Claparède—the distinguished psychologist of the University of Geneva—and decided to open, at Geneva, an unofficial International Bureau of Education. The I.B.E. began its work early in 1926, in a small and unassuming way, and it has grown slowly but steadily, though it still has a restricted budget and a small staff. Its aim was to inform all governments (as well as organizations of teachers and all and sundry who applied for such information) of what was being done in the field of public education throughout the world. In 1929 the scope of the Bureau was enlarged and it was given a juridical status of a semi-official nature. The members were henceforth to be such Governments or Ministries of Education as undertook to take a vital interest in the work and to pay a substantial yearly contribution. The first three Governments to sign the act of foundation were Switzerland, Poland and Ecuador. By 1939, seventeen Governments, or their Ministries of Education, were members and the yearly International Conferences of Public Instruction convened at Geneva by the I.B.E. were attended by the official delegates of about fifty Governments. The last one, that of July, 1939, which met when the threatening war clouds had already gathered, still counted forty delegates, among them those of all the 'Great Powers'.

The conferences discussed general reports based on the replies of Governments to questionnaires sent out by the Research Section. They adopted—not conventions—but resolutions which were sent as suggestions to all the Governments in the world. The subjects studied were chosen each year by the governing body of the I.B.E., a Council composed of representatives of all the member States. Although the conferences cannot be convened at present, research work is still actively carried on and reports are published; some subjects recently studied are the organization of school libraries, physical training in elementary and secondary

schools, domestic science teaching, the teaching of handicrafts.

The I.B.E. has no political, religious, or philosophical bias, nor has it a particular educational axe to grind. Its work may be likened to that of a photographer taking pictures of education all over the world. A quarterly Bulletin issued in French and English makes known some of the most interesting recent moves in the field of education, including legislation, the organization of Ministries of Education, administration of school systems and teaching methods. Some of the most important books on education and psychology issued in the principal world languages are reviewed each time. Once a year Ministries of Education all over the world send in official reports on the progress of education in their country during the last school year; these used to be read at the conference, then printed in French in an Educational Year Book. Besides these general surveys of world education, some eighty reports on special subjects have been published for the yearly conferences, containing—besides the replies of each Government—a general summary. These summaries made by the Research Section constitute highly instructive documents of comparative education, on such subjects as the salary and status of teachers in elementary and in secondary schools, the organization of rural education, the education of retarded and mentally deficient children, methods of geography teaching, the teaching of the classical languages, etc.

On Sunday, September 3rd, 1939, two hours after the wireless had announced the declaration of war, the administrative staff of the Bureau, convened by the Director—Professor Piaget—decided to submit to the Council the following proposals, which were adopted by the governing body: (1) that the Bureau should be kept open; (2) that it should continue as far as possible all its technical activities; (3) that, in co-operation with other international organizations in Geneva, it should undertake some specific humanitarian work for the duration of the war. As the I.B.E. has members on both sides in the conflict, as well as non-belligerents, the powers of the Council were, by a unanimous vote of its executive, delegated to an Acting Committee composed of the representatives of the non-belligerent States. *None of the member States have left the I.B.E.*, all have continued to give it their financial and technical collaboration, thereby proving that the war has not made them lose sight of the importance of education and that

co-operation on technical ground, carried out in a scientific spirit, is not impossible even under the most unfavourable circumstances. In spite of all the difficulties of the present time non-member Governments have, with very few exceptions, continued to send in official replies to the Research Section's questionnaires. The publication of the Bulletin has not been interrupted and several reports have been printed and circulated.

The war work undertaken by the I.B.E. is carried out by its Service of Intellectual Assistance to Prisoners of War. To keep alive in young men, deprived of their liberty and of their home environment, an interest in intellectual pursuits; to procure for some of them the means of continuing their interrupted studies, for others the possibility of improving their technical or professional preparation, thus helping them to stand up to captivity by keeping alive spiritual values; this seemed a service peculiarly fitted for a Bureau of Education.

Within a few weeks the Bureau had received over 1,000 requests for reference and text books, but it was not till the summer of 1940 that a real strain was placed on the new service, the small staff being almost overwhelmed by an avalanche of requests from prisoners of several nationalities. Within the next twelve months some 50,000 volumes were despatched by the Bureau straight from Geneva, about 33,000 for Camp Libraries, the rest in response to individual requests for definite books on the most varied subjects. Whereas at the beginning of the summer of 1940 the Bureau was in touch with a dozen Prisoner of War Camps, by the end of June, 1941, it had established contact with 170 such camps, distributed among all the continents. To British prisoners in Germany and Italy 10,655 books had been despatched by the Service, these, of course, in addition to those sent through the International Red Cross by the Educational Book Section of the War Organization of the British Red Cross Society and Order of St. John of Jerusalem.

The Service of Intellectual Assistance has been financed by large grants from the Swiss Federal Council, and smaller grants from a few other Governments, such as that of Luxembourg, from the American Library Association, the British Red Cross Society and Order of St. John of Jerusalem, the French Red Cross of the unoccupied region. By April, 1942, 170,000 scientific volumes of a total value of about 400,000 Swiss francs had been sent out by the Service, and its work is still growing.

*Tr. by Marie Butts.*



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 6

January 1943

H. G. STEAD, Organizing Secretary,  
St. Ermyrn's, Ashover, Derbyshire

Pride of place must be given this month to a note of congratulation to the Luton Branch for being the pioneers in the field of regional conferences. This is being written before the Conference is held, but will not be published until it is over. All that can usefully be said, therefore, is that this marks another step towards the realization of what must be our aim—the building up of the E.N.E.F. into the position of constituting a forum for open discussion and a spearhead of educational advance, in every area. This is admittedly a most difficult task under existing circumstances. The demands of various forms of war work, extended hours and difficult conditions of travel and of the black-out, and the preoccupation of many with other matters, all make the organization of meetings difficult. Yet if the task is difficult it is an urgent and important one—one that cannot be neglected or postponed. A revolution is not necessarily a matter of guns and bloodshed. We are actually living now in a revolutionary age. Mankind has struck its tents and is once more on the march. A new social order is in the making, and the issue before us is not whether there shall be a revolution but what shall be the outcome of it. The possibilities are some brand of fascism or a big step towards the realization of the democratic ideal. Every individual who refuses, either from fear or apathy, to participate in the task of building the new order is, by that attitude, declaring his or her preference for the fascist solution. The fifth columnists in this struggle are not those who actively fight against the coming of the democratic way of life, but those who refuse to help in the effort to achieve it. Every person who adopts the passive attitude makes authoritarianism more possible.

So, in spite of all the difficulties and all the strain the job has to be seen through to a successful issue. Events move so rapidly in revolutionary periods that action cannot be postponed. Twenty years ago the drive towards *reorganization*

had barely commenced. To-day the talk is of *reconstruction* and not reorganization. Twenty-five years ago the Fisher Act endeavoured to put the roof on the educational system of a social order, the walls of which were already crumbling. To-day we anticipate a Bill which will, we hope, lay the foundations of a new order. It will only do this in so far as we are prepared to play our part in the task of framing it and of informing public opinion about it. Seen in this light the importance of the action of the Luton Branch is clear. It means that in one locality at least there will be discussion upon the kind of Bill needed. It is hoped that through the next few vital months groups in many places will hold meetings, or one-day schools, or week-end meetings, by themselves or in co-operation with others, with the object of arousing thought upon the new Bill, to be followed by action in the appropriate way and at the right time.

Commencing on the 18th January, 1943, there will be a series of broadcasts upon Education. They will be given fortnightly on Monday evenings from 7.35 to 8 p.m. Last month I wrote upon the subject of democratic techniques by which opinion can be made effective. I suggest that here is a wonderful opportunity to affect the course of events. If every member who can will listen to these broadcasts, write to the B.B.C. after *each* broadcast (please don't start and then stop—that is worse than not starting at all) and say what their opinion is, and call attention to what is omitted or what wrongly emphasized, the B.B.C. will realize that the country is becoming educationally conscious. If this is realized by the B.B.C. there is no doubt it will reach the Board of Education and the President. If it does that the Bill will be affected. If you cannot listen and write yourself, get a number of others to do so. Do this even if you can write yourself. Let the letters be individual letters. I have a vision of the B.B.C. receiving 20,000 (yes ;

it is possible !) letters after each broadcast. That would definitely make education one of the issues of the day. I have a number of promises up to date. Let me repeat. This is a struggle the result of which depends upon the ordinary man and woman. If ever there was a 'soldiers' battle' this is one. To leave it to the 'leaders' is so very patently to deny the cause for which we fight. The E.N.E.F. and its friends should be able to produce some thousands of letters fortnightly. In the accepted language of the day, 'Go to it'.

Encouraging meetings continue to be held, and the work of the Fellowship develops.

**Meetings** For a first-class meeting at Leytonstone we are indebted to Mr. A. H. Radcliffe, who had great help from the Borough Librarian. Study groups will follow—after the meeting some sixty or more people gave in their names as willing to participate. No doubt a branch of the Fellowship will follow. For this meeting, Mr. Radcliffe had done a lot of careful and skilful preliminary spade work, and he is to be congratulated upon the success of his efforts.

At Nottingham another good meeting was organized by the N.A.S. through their energetic secretary, Mr. J. Mason. Mr. J. A. Lauwerys addressed this gathering and the Director of Education for the City of Nottingham took the chair. Here again a group will follow, and this is particularly welcome in view of the fact that the Joint Conference at Easter will be held in that City.

A different type of meeting has also been held at Leeds owing to the enthusiasm of Mr. J. Smith. Here a number of members met and discussed steps whereby a strong branch could be formed in that area. Different members undertook to deal with their own particular localities and meetings are to be held early in the New Year.

Before these notes are in print a meeting will also have been held at York. For this the Fellowship is indebted to Mr. C. H. Carpenter, a



comparatively new member. He has stimulated much interest and worked unceasingly in a cause in which he believes.

We welcome most heartily the Birmingham Co-operative Society Limited Education Department as an institution member. This extension of our membership into the non-professional field is of the greatest value. Those who have any knowledge of the present educational scene will be aware of the value of the work which the Co-operative Societies are doing in the educational field. We are indeed delighted and honoured to come into this closer contact with them.

Members will have seen in the advertisement in the December issue of the *New Era*

**The Joint Conference** the brief details of the proposed joint conference to be held at Nottingham during Easter Week, 1943. The additional information given here may prove helpful. With regard to each country studied the scheme of lectures will be the same. They will deal with purpose, structure, and content in that order, the object being to clarify the relationship between these aspects. So far as is possible the speakers will be of the country which they represent and have had experience in the educational sphere. There will be general lectures for all members of the Conference and, in addition, each member will study some one country in greater detail. The Conference will be held at University College, Nottingham, from 28th April (after breakfast) to 1st May (after breakfast). The inclusive fees will be as follows:

Members of the organizing societies, £3 for a single room and £2 12s. 6d. each for a double room. Non-members, £3 5s. (single) and £2 17s. 6d. (double). The Conference will be open to non-residents at a fee of £1 for members and £1 5s. for non-members. The booking fee of 5s. is included in the above. A cheque for the full amount should be forwarded with any application. If the booking is cancelled, all but 5s. will be returned. No fee for resident members can be taken at the Conference.

The Fellowship has a number of

places allotted to it. Applications for these can be received from members and should be forwarded to me. Up to March 1st, 1943, places will be reserved for members, but applications from non-members can be received and will be considered after March 1st in the order in which they were received. It is anticipated that about 60 members of the Fellowship can be accommodated.

This is a document which all educationists should study. In our Conferences we have stressed again and again the need for the secure background to life and for adequate nutrition. In order to assess it fairly the Report will demand much close and careful consideration. It would be an interesting piece of work, and one which would have real value in the forthcoming discussions, if some member of the Fellowship would examine the Report thoroughly and state its educational implications. Would anyone care to undertake this task? A set of carefully referenced notes would be of real value to many study groups.

It is pleasing to place on record that during the last three months I have been privileged to visit many Training Colleges and speak to the students. It has been a most cheering and inspiring experi-

ence. That there is entering into the Teaching profession a number of keen, purposeful young people is undoubted. It is our task to welcome them and their experimental outlook and try to make conditions such that they will not feel frustrated. That both the students and the staffs of the Colleges are dissatisfied with the present courses goes without saying. The age of selection, the method of selection and the courses all need reconsideration. But there is life in these young people, and the Colleges are doing splendid work under great difficulties. All this shows how we have to be concerned with the whole field and not only with that little area of it in which we work. Once we realize how interlocked are the various parts of the educational field we shall also realize how necessary is the sort of background gained from Conferences such as Bedford.

The Government of the Province of British Columbia has recently (February 12th, 1942)

**Post War Rehabilitation** passed 'An Act to make Provision for Advance Planning of Rehabilitation Measures, Industrial Reorganisation, and Employment Projects designed to meet Post-war conditions.'

Although this Act does not refer directly to education it has implications in that field which make it of interest. The Preamble states: 'Whereas the end of hostilities

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may be accompanied by profound disturbances in the economic life of the Province, caused by the demobilization of our fighting men and their need for work; by the cessation of war industries and the displacement of employees whose discharge will augment the demand for work; and by the influx of outsiders from other Provinces who also will seek work:

'And whereas the increase in the numbers in search of work will coincide with the destruction of employment opportunities arising from the closing-down of plants engaged exclusively in war work:

'And whereas the surplus of labour can best be absorbed in an orderly manner by the development of the natural resources of the Province and by the timely inauguration of work and land settlement projects and of plans for the resumption of training of those whose occupational training has been interrupted by war, and for the direction of workers along paths most likely to lead to rehabilitation of themselves and to the economic growth and prosperity of the Province and its people and industries:

It then sets up a 'Post-War Rehabilitation Council' and defines the powers, duties and function of this Council as below:

'The powers, duties, and functions of the Council shall be as follows:

(a) To form an estimate of the probable number of persons (hereinafter referred to as "returned men") who will on the termination of hostilities be released from the Defence Forces and become available for, and in need of, civilian employment in British Columbia.

(b) To form an estimate of the number of returned men who already have training that fits them for civilian occupations and to classify them according to occupations:

(c) To formulate plans for training so as to fit for civilian occupations such of the returned men as may require, and would be benefited by, such training:

(d) To make a survey to estimate to what extent persons will be thrown out of employment by reason of the cessation of war industries in the Province:

(e) To take action (so far as such action may be deemed necessary)

similar to that indicated in clauses (a), (b), and (c) in respect of persons thrown out of employment by reason of the cessation of war industries:

(f) To make a survey of the natural resources and of the industries in the Province, and to confer with operators of industries, agriculturists, organizations of employees, municipal councils, and others, with a view to the creation of opportunities for the reinstatement of returned men and of persons displaced by cessation of war industries, in useful and gainful occupations:

(g) To co-operate with the Dominion Government, municipal councils, agriculturists and organizations of employers and employees in the formulation of projects for the purposes of this Act; and to prepare for the timely inauguration thereof:

(h) To make a study, in collaboration with operators of industries, municipal councils, employers, and employees, to determine to what extent war industries can be converted into peace-time industries:

(i) To make a survey of agricultural lands to determine the extent to which they lend themselves to self-sustaining or profitable settlement; and to furnish advice with regard to agricultural development generally:

(j) To carry out an economic survey of the natural resources of the Province and to furnish advice with regard to the best methods of utilising such resources:

(k) To furnish advice with regard to the best methods for attacking industrial problems, for inducing industrial improvements, and for facilitating and encouraging manufacture in suitable localities:

(l) To consider and advise on the co-ordination of various industries so as to obtain the best combined results and to bring together producer, manufacturer, and purchaser:

(m) To inquire and report on and advise in the establishment of any industries in British Columbia where it appears that such industries can profitably be carried on:

(n) To consider and report on scientific researches in connection with or for the promotion of primary or secondary industries in the Province:

(o) To ascertain the future possi-

bilities of the various phases of farming in different parts of the Province with a view to supplying the demands for farm products on profitable available markets:

(p) Generally to make investigation of the possibilities of economic and industrial development in the Province of British Columbia with a view to making recommendations as to market extension, industrial expansion, increase of employment, and for any other purpose calculated to promote the re-establishment of returned men and of persons displaced by the cessation of war industries.'

Of these, clauses (b), (c), (d) and (e) are noteworthy. Here is an attempt to put into action a scheme of vocational guidance and training. It is true that many would hold that the educational aspect of the work of any Rehabilitation Council is not sufficiently stressed, nor is it integrated with existing educational provision, but a study of this document does serve to show how much the industrial and educational planners have in common and how essential it is that they should work co-operatively upon their task.

Discussions on the forthcoming Bill take precedence of other matters at the moment.

**The Future** The N.U.T., the W.E.A., the T.U.C., and the

Co-operative Education Society are organizing a joint campaign based upon the common elements in their programmes of reconstruction. This programme is one which in general most of our members would support but it should also be remembered that our own special contribution lies in the direction of viewing the educational system as a whole and of realizing that while the school may be the focus of the educational process it is not the only means of education. We aim at the purposive educative society in which life is educative and education life. We urge the need of the fully developed member of society, competent to live his own life and to assist in the control of his society, because it is only when all the members of society have all their capacities fully developed that the good community can be established and sustained. All structure and all content must be judged and assessed in the light of this purpose.



# Social Aims of Post-War Education

THE N.E.F. (International) held a whole-day meeting on Saturday, December 5th, at the Friends International Centre, to discuss *The Social Aims of Post-War European Education*. The chair was taken by Mr. Vivian Ogilvie. The discussion following the main speeches was led by Mr. John G. Lang.

MR. OGILVIE urged that educationists, while planning for the future of education, should not fail to take their part in the general planning of the post-war world. They had a special right and duty to make themselves heard, because it was their business to foster the development of human beings. Every political, social and economic institution inevitably affected the development of human beings—for good or ill. This educational aspect of all planning was likely to be subordinated to other considerations, unless educationists insisted on its pre-eminence.

MR. B. S. DRZEWIESKI (formerly Secretary of the N.E.F. in Poland) said that in the period between the two world wars there was a large amount of international co-operation in educational and youth work. Those who led it hoped thereby to help stem the drift towards another catastrophe. Yet during that period Fascism spread among youth, and even before this war the world witnessed the mad atrocities of Nazi youth.

What went wrong? Mr. Drzewieski picked out two main mistakes. First, educational discussions had too often concentrated on middle class children and forgotten the great majority. Secondly, we had attempted to tackle education without tackling the social system of which it was an expression: to create a spirit of human sympathy and international understanding by purely educational means, while society was developing asocial and anti-social attitudes. The environment was, in fact, poisoning the spirit of thousands of children.

The pre-war failure of education was not due only to defects in the schools. It was also due to the undemocratic character of society. To democratize the educational system without creating a proper social and economic environment would not produce genuine equality of opportunity.

Another cause of failure was the lack of purpose and ideal in education. Even now educational reform was discussed mainly in terms of administration and organization. The purpose and content of education were avoided.

The only schools in England which had formulated a purpose were the Public Schools, and their purpose was connected with a privileged class. Other schools attempted to copy

middle class standards, and eventually the ways of the Public Schools. Whereas on the continent children had been brought too close to the tragedies of the community's life, in England children had been too carefully sheltered. Uncomfortable questions were circumvented. In history and literature the pupil was steered past awkward economic, social and moral problems. A smoke-screen was put up—the theory of objectivity and respect for the child's individuality. One could not help wondering whether this did not veil an unacknowledged social purpose.

The most interesting subjects were

controversial. A favourite solution among progressive educationists had been that of supposedly teaching how to think, while supposedly not teaching what to think. In some continental countries the young had reacted by turning to the Fascists, who told them what to believe. We should not forget that the young looked to us to help them find their way through the terrible labyrinth of modern problems. They were looking for truth, for an ideal, for a way of living. If we understood that the fulfilment of democracy required a widening of the idea of equality and liberty, we could fill the ideological vacuum and make of democracy a dynamic purpose. Without doing violence either to the child's individuality or to the principles of democracy, we could present the young with the fourfold ideals of political freedom, economic democracy, creative patriotism and international solidarity. At the same time we should imbue all educational processes with the spirit of justice, equality and liberty.

We should not be frightened of patriotism and so leave it to be exploited by Fascists. There was a healthy and creative love of country which harmonized with a feeling for the infinity and unity of the world. An understanding of the basic laws which regulate the development of all nations and of all humanity led to an understanding that only world economic unity could solve our post-war problems.

If our educational plans were to succeed, they must be based on respect for the social security of the common man. The position of the teacher must be made a normal human position, in social standing, in independence, in financial security. A new free teacher in a new free school in a new free society would be able to educate a new free generation, capable of enjoying a life of freedom, justice and peace.

PROFESSOR GOODWIN WATSON (U.S.A.) put four groups of questions.

(1) What is the geographical scope of post-war educational planning? When we enunciate such general principles as 'equal opportunity for all children and young people', are we thinking of our own particular countries, or of Europe, or are we thinking of the rest of the world too? The problems will undoubtedly be on a world scale. But as yet there are no plans adequate to these dimensions. Do we mean genuine equality of opportunity for all the world's children, or even for all Europe's children? Our resources, our imagination even, cannot rise to the challenge. We shall have to decide who comes first. Have we any principles to guide our choice?

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Allies first? Towns first, rural areas second? First rebuild where education existed before, afterwards build where there was none? Rather than set up here and there a complete system of education, while leaving other areas to wait their turn, it might be better to concentrate all our energies on giving some education to *all young people*. The young people who will soon be the next generation of adults, have either missed their education or, in some countries, been miseducated. This will be their last chance.

(2) What relationship do we envisage between teachers and children, teachers and administrators? Many teachers would lay down their lives in defence of democracy against an outside foe, but would also lay down their lives rather than practise it in school. We want teachers skilled in democratic personal relationships, not teachers whose first response to any situation is to handle it on authoritarian lines. Are our teachers and training colleges up to this?

(3) What is to be the content of education? What things should come first? Should the curriculum be based on a genuine share in the community's life? As the first practical problems after the war will be local, how can education convey a wider vision of what we are trying to do with the world?

(4) What kind of person can be a leader in a democracy, a teacher in a democracy? Instead of selecting teachers largely from those who want to avoid the tempestuous, how can we

get hold of the kind of people who during the war seek the adventurous?

MR. W. B. CURRY (Headmaster of Dartington Hall) confessed to a 'liberal' bias. That bias started from a concern for the happiness and welfare of human beings. It regarded the state (like other forms of organization) as a means of co-operation towards this end. It believed that individuals wanted peace, justice and freedom. But these desires were unattainable except in certain contexts.

(1) They demanded a framework of effective world government. As H. G. Wells had said, the whole intellectual life of mankind was in revolt against that suffocating, murderous nuisance—the obsolescent sovereign state.

(2) The basis must be democracy. This meant government by discussion, the victory of persuasion over force, a belief in rationality as against fanaticism, a readiness for compromise.

(3) There must be an awareness of the problems of society, including the fact that an increasing measure of planning is necessary to secure justice.

These essentials had also to be translated into educational terms.

In place of teaching patriotism, as all countries had done, we needed to cultivate an appreciation of one another's contributions to the common pool. Facts should be taught for their own importance, not because of national associations.

Since children learn most from the quality of the community life they are in, a school should be a democracy, not a place for exercising power over

others. The authority of a democratic leader differed from that of an autocrat in that it arose solely out of a function and was limited to that function. Did teachers and parents observe this limitation or did they regard their authority over children as more or less unlimited? Teachers and parents should *feel* as democrats. With this was connected the belief in reason. It was important not to pass off one's own views on controversial topics as objective truth. On the other hand, critical thinking could only be learnt in practice on subjects of real interest, such as the social sciences. It did not simply carry over from the study of mathematics.

Only adults could improve education. Educational reform therefore required the improvement of adult society.

The problem of violence illustrated the close links between the educational and the social. There was a good deal of positive liking for violence—for practising it, reading about it, thinking about it. We needed to study both how young children are made more destructive than they would otherwise be, and what things in adult society cause frustration and so make war and violence welcome. The solution of this problem called, not only for child guidance, but also for right jobs and interesting leisure. In short, its solution depended on the creation of happiness. We needed to be happy for each other's sakes as well as for our own. And the creation of happiness was the purpose of educational and social reform.

## Book Reviews

### **Speech and Voice—Their Evolution, Pathology and Therapy.** **Leopold Stein. (233 pp. Methuen. 15/-).**

There is no serious-minded reader to whom this book would not be of value, for we should all, especially in these days, consider it our duty to learn all we can of our chief means of communication.

The author reminds us throughout that we tend to approach phenomena either from the physiological (material) or from the psychological (mental) angle, generally even confusing the two inadvertently, whereas in fact they are but the two sides of the same thing. We should therefore take pains to translate our thoughts into languages which correspond to the above mentioned angles.

Dr. Stein's main thesis is that all things change and develop; therefore we cannot pretend to have any insight into things without knowing their history. Thus it is essential to know the stages (levels) of development through which we have passed on our way towards speech. The author

traces these stages both in the development of the race and of the individual (evolution and growth). By his treatment of speech from this angle he has given us a singularly clear exposition of its nature.

It thus becomes obvious that the problem of disordered speech is to be approached by correlating it with evolutionary levels. With this key we are admitted to the secrets of the disintegration (regression) of speech and voice. Here the book, though primarily written for students of speech pathology, is of special importance to parents and teachers and others concerned with child welfare. For, in knowing what may give rise to or aggravate the various disorders of speech, and in being able to recognize the stages of disintegration, such people are in a specially favourable position to prevent their onset or to bring about the necessary adjustments which will procure normal speech. That is to say, in rebuilding speech we make use of such levels as have remained intact.

It is impossible to cover in a brief review all the disorders with which the

book deals. A few examples may suffice.

Not everyone will be prepared to agree with the author's assertion that all children pass through a 'physiological stage of stammering'. However he throws a flood of light upon the mysterious aetiology and development of stammering; all the variations of the disorder are shown to have logical sequence, manifest in the reappearance of earlier speech phenomena such as reiterative speech as found in babbling, clicks as found in primitive languages, and the glottal stop (closure of the larynx) which is a primitive defence mechanism. (Similar features are found in certain functional voice disorders.) This serves as a guide to diagnosis of the degree of disintegration of the stammerer's personality and thus indicates the prognosis of cure.

The tendencies at work in Dyslalia (persistent baby-talk) are shown to be the equivalent of those at work in the evolution of languages, when not responsive to the restrictive code of the social environment.

Reading this book is an exciting adventure from start to finish. Readers



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who find the chapters on the development and evolution of speech a little long and difficult will find their efforts richly rewarded if they persevere. The student will find that the book bristles with points which will give rise to discussion and further research.

The author has achieved a signal victory in presenting through a language not his own the exact content of his mind, and has shown how well equipped he is to deal with the subject of abnormal speech, being well versed in physiology, psychology and philology. The book shows wisdom and a sense of humour. All who avail themselves of this opportunity to study the subject will reap a rich harvest.

Ruth Bennet.

**The Elements of Sociology.** *An Introduction to Social and Political Science.* By F. J. Wright, M.Sc., M.Sc. (Econ.). (University of London Press Ltd. 217 pp. 6/6).

The fact that, in 1942, in the middle of a world-wide conflict in which the bases of our institutions seem to be at stake, a textbook is published on the elements of sociology, is admirable in itself. It is even more so when one realizes how completely Mr. Wright's scholarly volume fulfils the task set out in the Preface, namely, to meet the needs of the general reader as well as of students approaching the study of Sociology for the first time. If in the intellectual sphere one can point to one single cause of the present chaotic state of the world it might well be that 'such a position has come about because the education of the ordinary man and woman has not generally included the study of sociological science.'

Bearing in mind the purpose of a book, mainly intended for students in Great Britain, the volume provides a very adequate first step, keeping well within the orthodox concepts of sociology. It deals with the theoretical as well as the more factual aspects of this young science, and even such omissions and inadequacies as one may find are occasioned by, if not necessitated by, the aim set out by the author. (For instance, abundant use is made of Anglo-Saxon and German authorities in sociology without sufficient attention to the views of French, Italian or Russian writers). To describe, even briefly, the scope of sociology in a few short chapters is a difficult task, and it argues great skill that the author succeeds in making his salient points within this short range.

It is in Chapter II, in the part devoted to Social Philosophy, that the reader will find the most stimulating passages as well as the most controversial ones. The rationalistic views of the author, especially as regards the concept of the Highest

Good, may well be complemented by such basically religious points of view as those of men like Alexis Carrel, Aldous Huxley and Edward Glover. (But can we really accept the postulate that 'whatever conclusions are reached by sociology must necessarily be accepted as scientific proof'?) Again, if the author argues that the goal of mankind cannot be stated unless men and women express it through social philosophy, it only points to the fact that the salvation of humanity—if it is to be saved at all—must come from outside the sphere of the sciences, must come from religious contemplation. Finally, the author seems to bring an ethical judgment into a purely scientific statement on present conditions when he blames the apathy of the ordinary man for these conditions. It seems to us that 'complete detachment' would rather make us consider the fact that only a small proportion of any given population can be regarded as socially and politically conscious and even a smaller number as really active; but this statement does not entitle us to judge whether such a fact in itself is good or bad. The section dealing with theories of society is particularly well conceived and documented. The author supports his views by a number of excellent quotations, including one from Sidney Herbert's admirable work on *Nationality*.

A feature of great value, especially to educationists, is a series of diagrams dispersed throughout the volume presenting in a visual and readily assimilable form many sociological phenomena whose explanation in similar texts is often difficult and obscure. This book can be warmly recommended to both teachers and students as well as to the general public.

Jiri F. Vranek

**France.** Pierre Maillaud. (Oxford University Press. 3/6).

We tend to scan a contemporary book on France for explanations of her present pass. M. Pierre Maillaud gives two: the growing disparity in man-power between France and Germany, and the obstinate belief of successive French governments that the way to peg a falling birth-rate is to subsidise agriculture at the expense of industry. 'The old French conviction that the birth-rate increased in direct ratio to the numerical strength of the agricultural population has been strikingly belied by the demographic evolution of England and Germany in the last hundred years.' Yet this conviction was persisted in until France was factually unable to mechanize her armies. 'The remedy should have been a rational and controlled exodus from the land towards industry, which was precisely the ...



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process which every French Government attempted to check.' (And this in spite of the fact that, in this century, 'there was not in any French parliament a single party which represented the peasantry.')

M. Maillaud points out that 'the surge of national energy cannot always coincide with the time of the greatest need, nor does it inevitably correspond to the demands of a great human cause.' But any time-lag here must be dangerous and may be fatal. M. Maillaud shows why, in the case of France to-day, it is the former but not the latter. For this little book shows much more than why France fell. It shows, incredible as this may seem in 140 pages, the history of her persistent pre-eminence in every sphere of European civilization. This history is written without dryness, for all it is so brief, and is as intelligible to the reader who has never heard the story before as it is refreshing to one who knows it well.

The book should find its way into the libraries and upper forms of all our secondary schools, and into the private shelves of those who regard France (not, as M. Maillaud suggests we all do, 'with bitterness or indulgence or nostalgia' but), with unshakeable recognition of her unique and irreplaceable rôle in European civilization.

**Club Leadership. Basil Henriques. (Oxford University Press. 5/-.)**

It is gratifying to see that the Oxford University Press has printed the third edition of Mr. Henriques' *Club Leadership*. This book still remains the standard work of its kind in our language. Although this new edition is published nearly ten years

after the book was first written, it is still the most comprehensive in scope of its kind, dealing as it does with problems of premises, leadership, programme—in all its aspects, religion, sex, health, finance, age-grouping—co-operation with outside bodies and the whole theory of club work, as well as analysing with real penetration the boy himself.

The outstanding value of this book lies in its combination of inspiration and instruction. The fact that it answers most of the problems which confront club workers and helpers to-day goes to show Mr. Henriques has been both a prophet and a fearless experimenter in that realm of work to which he has so selflessly devoted his life. One feels sorry, however, that he has not seen fit to do more than mention the question of Army Cadets and Pre-Service Training Units in general, because the close liaison between the clubs and the Pre-Service Training Units seems to offer an excellent field for educational and sociological research. Mr. Henriques' appendix on Mixed Clubs, while brief in compass is sound in content. One feels that he might justifiably have spent much more time and space in examining the whole question at closer quarters.

*Club Leadership* is a book which should be in the hands of every person who is concerned with the welfare of youth and it is an undoubted fact that much of the fine work which has been done by voluntary leaders in the last ten years has had its inspiration in the sincerity, wisdom and experience of which this book is the outcome.

Randal Keane

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**Health for the Young. Lindsey W. Batten. (George Allen and Unwin. 6/-.)**

This is an exceedingly readable and helpful little book, packed with information and common sense. It is written primarily for the middle-class mother, and sets out to disabuse her mind of much mumbo-jumbo about health, part of it inherited from her grandmother, and horribly expanded by modern advertising and health fads. It warns against the mother's too restless and impatient quest for a perfect physique for her child which pays no regard to his innate constitutional strengths and weaknesses; it explains admirably the technique of co-operating with her doctor over her family's health, and suggests that a robust attitude to health is to a large extent an individual achievement. 'There are many disorders in which specific remedies have no part, some because they cannot be cured and must be accepted and made the best of, but more because they can only be overcome by the well-directed efforts of the patient himself with, sometimes, the help of his friends and relations.'

The author deliberately ignores the need for 'the well-directed efforts' of public health services towards the prevention of deficiency diseases and the heightening of general health. When he makes light of the over-fussy mother's preoccupation with the site of her home, the calorie and vitamin content of diet, and the provision of artificial sunlight, he is not, of course, making light of the need for the State to make available healthy homes, adequate diet and plenty of space and sunlight to play in. The book is merely concerned with private rather than with public health, and within these limits it does a necessary job with memorable competence.



# Directory of Schools

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A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster* : W. B. CURRY, M.A., B.Sc.

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 6d.

FEBRUARY 1943

Volume 24, Number 2

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## Some Notes on Dr. Stead

ON New Year's Day Stead took the Chair at a meeting of the Committee for Curriculum Reform, held in London. As always, he was full of life, humour, and energy. The next day, he lectured. Which of us does not wish he had been there? Which of us doubts that he gave on that last occasion, as always, all that he had to give? Early the following day he died.

So near the event, all I can do is to put into words my own sense of loss and of grief, and to try to express, very inadequately, what is in the minds of many. We have lost a personal friend, who guided and inspired us, and we are deeply saddened.

I well remember the first time I heard Stead speak. That frail body, broken in war, dominated the audience; that clear gaze, that humorous twinkle, that resonant voice held us spellbound. Here, we all felt, is a man of complete integrity and honesty, made all of one piece, who can be trusted absolutely. Here is no time-server, no sophisticated compromiser, covering up with words the urgent need for action. Here is a man from whom sincerity and truth burn like a flame, destroying hypocrisy and selfishness. One came away inspired, strengthened, and instructed, seeing with clearer and more candid eyes what had to be done. With Stead, it was not so much what one learned from him that mattered, but what one became through contact with him.

Later, one got to know better the depth of wisdom and learning allied to rich humanity that underlay his public addresses. One

appreciated more intensely his forthrightness, the clarity with which he saw his aims, his impatience with mere formulæ, his irritation at clever pedantry, his sympathy for the common man, his love of children. And, too, how splendid was his profound respect for human beings and his complete disregard of their social position. This was the stuff of which were made the old Radicals, so long the salt of English society, whose very lives were a rebuke to the complacency of the Philistines.

Though Stead had been closely associated with the Fellowship for many years, he had been secretary of the English Section for only a year—but what a year! Who can estimate the greatness of the debt we owe him or of the loss we have suffered through his death? He went everywhere, addressing meetings and initiating Local Groups; he established many valuable new contacts; he wrote tirelessly, helping to give shape to the new educational theory which is being born. He enormously increased the influence and prestige of the Fellowship, he greatly extended the scope of its activities, and he transformed its organization. He wanted it to become a powerful organ directed and used for the national welfare by all those who love young people and who have no personal axe to grind or vested interests to defend. He saw that, through the efforts of a renewed and strengthened Fellowship, our educational system might be reformed in a more fundamental and worthy way than can be achieved by the administrative dictates of Whitehall. He saw in

such educational reform the necessary, though not sufficient, condition for that regeneration of English society which is necessary if England is to play a worthy role in the World-Society of the future.

Stead would not, I know, want us to sorrow over much at his death. With him, love of mankind was united to knowledge in a single pattern of action. The end of such a life as his is no occasion for deep mourning. In body he is no longer with us, but he lives in our minds for ever. It was his wish that his body, the physical shell of his ardent spirit, be cremated and his ashes scattered. So, too, his ideas have been scattered, and they will take root. He has left us a heritage: his example and the tradition of his selfless devotion. We shall go forward, as he wished us to, and carry on the work.

*Joseph Lauwerys.*

'HE being dead yet speaketh' is particularly true of our beloved Dr. Stead. He speaks on through the fame he has gained by his writings, speeches and personal contacts; through his books; through his untiring work for educational progress; through his talks to large groups and small; through his achievements (with the Chairman of the Education Committee, Alderman H. Cropper) in the reorganization of the schools in Chesterfield. But perhaps most of all he speaks through the hearts of those, children and adults, who knew him personally and worked with him.

To many of us, Dr. Stead's death means a personal loss. Many in



the schools where he was a frequent visitor will *never* forget the genial, lovable kindness he invariably showed, especially in dealing with their troubles. No difficulty was too trivial or too great for him to consider and to overcome, if it lay even remotely in his power to do so. No matter how many vested interests were concerned, the 'under-dog' got a fair chance: Dr. Stead's tolerant and sympathetic attitude was the outcome of high ideals and principles—on these he was firm.

His reorganization of the schools in Chesterfield showed these ideals throughout. He had a very practical mind, and long-gained, first-hand knowledge of what was required; he was largely responsible for very great changes in both the appearance and the outlook of the schools. These were built, reconstructed or adapted and new opportunities were given to children and staffs. It is impossible here to give details of the work<sup>1</sup>, of which it has been said that it 'marks a complete break with the conception of Elementary Education of a previous generation'.

The originality and greatness of Dr. Stead's mind was allied with humility, a respect for the rights of others and a particular reverence for children. Children loved him and would speak to him happily and freely, secure in their instinctive and unerring certainty that he loved them and would always have time for them. Even at his busiest, he 'had time' for people. 'Approachable' is too negative a word to describe him—he was so actively interested in everyone and in everything, making the most diffident feel that their ideas or work were valuable and interesting.

To know him was to be cheered and inspired by his vital and vigorous personality and his wonderful courage. His battle for children and for humanity was fought in spite of such personal physical suffering as might well have excused his making any effort whatever. Instead of giving in, however, he used his handicaps to deepen his experience. One story may illustrate this: he had been told that he would never walk again; some time afterwards, he did quite a difficult climb in Derbyshire, and on his return home, wrote an article 'On doing things for the last time'. This is typical

of Dr. Stead's attitude—humorous acceptance together with a continual attempting of the impossible. His influence will persist, living, immortal. Altogether apart from his noteworthy service in the cause of education, in its widest sense, 'he being dead yet speaketh' in the lives and thoughts of those made better, happier, stronger by his having lived among us.

*A Chesterfield Teacher.*

THOMAS À KEMPIS tells us that we must become fools for Christ's sake. The lesson H. G. Stead taught his disciples and practised so thoroughly himself was that we must become fools for children's sakes.

It is difficult to decide whether one remembers Harry Stead better as a modern St. Francis or as a glorious Pied Piper. He had much of both in him. He had all the generosity of a Francis with his complete inability to achieve personal possession, and he had flocking to him the Pied Piper's crowds of children.

His career is known to thousands of people in this country to-day, but the wonder of his mind and the generosity of his soul, the richness of his personality and the warmth of his humour is known only to those who were privileged to live close to him and allowed to love him.

His very name evokes whole hosts of memories—memories of evenings round the fire in camp with the children to whom his life was dedicated—of adult education lecture-rooms where the kindness and brilliance of his teaching were seen at their best—of his own office where he was never too busy to see the least important of the hundreds of people who called on him—of a bonfire on Guy Fawkes night when all the brilliance of all his powers of organization was brought to bear on the simple problems of domestic entertainment with as much intentness as if he had been planning matters of the greatest moment.

Perhaps one of the greatest privileges of all was to be allowed to see the depth of his tenderness for his own children, which he never allowed to interfere with his work for all children.

Harry Stead might best be summed up as the Patron Saint of Boys, because there is no one in this country to-day who understands

boys better than he did, and no one whom boys loved so well. Talking to them he was at his best and the story which he liked to tell them in his own inimitable way in his soft Gloucestershire burr and looking at them with his twinkling, loving eyes conveys the perfect picture of Harry Stead's own life.

He loved to tell them about Mallory and the Everest Expedition from which he never returned. Depicting the scene for them in that graphic language of which he was a master, he used to describe Mallory setting out to climb that last lap—going onward and upward with never a backward look until, suddenly, the clouds came down and hid him from view.

There is no man who went onward and upward so courageously as Harry Stead in his determined endeavour to give children—in that phrase of C. Day Lewis' which he loved so well—the chance to be men.

*Randal Keane.*

THERE is little need to add to these notes. They say what thousands of us must be feeling about Dr. Stead. He was a democrat who believed in the people, and an educationist who believed in education. Looking back over his seven bulletins in *The New Era*, one realizes how profoundly democratic was his technique, and how educative. He has been teaching us, very simply and exactly, how to set about discovering and insisting upon the things we need: how to examine, for example, our local educational provision, how to assess what is useful in it and what should be changed; how to make our common wants felt by an intelligent use of the local press, local Members of Parliament and the B.B.C.; how to examine and share experience with other countries.

He did not use his obvious powers of imagination and organization to devise utopias, nor his obvious powers of leadership to induce others to carry out any ready-made scheme. He threw people perennially back on their own resources and merely suggested how best they could use their own powers. His only 'scheme' was to enable the people to work out their own salvation, and his only 'suspects' were those who doubted the people's ability to do so, or were determined to prevent their

<sup>1</sup> We hope to do so in a later issue—*Ed.*



doing so. And how skilful he was in shewing us the difference between the two, and the undemocratic manoeuvres of each.

Perhaps his misgivings about the forthcoming Education Bill should be recapitulated: he warned us that, unless we are vigilant, we may get a bill extending Nursery School provision, raising the school leaving age and instituting Day Continuation Schools—all measures the need for which is no longer in dispute—and that this may be hailed as a great step forward in the direction of social democracy. But he pointed out that such a Bill would evade the really difficult problems,

which must be tackled if we are in earnest about reform, *e.g.* the Common School, the Multilateral School, and the wise use of the pre-adult year not only for national service but also for political education for parenthood. He shared the common dislike for regimentation and uniformity in education. But he was quite aware that a plea for privilege often cloaks itself as a plea for diversity—and he had no use for the former, and no fear that the latter would disappear from the make-up of free men.

He 'liked any poor man, down to a king'. I have heard him in the same half-hour recount

with equal gusto Lord Eustace Percy's good work as President of the Board and the cry of one of his many friends in the Derbyshire coal-fields: 'What we want is something a good bit to the left of Communism—something we can run *ourselves*.'

*A short appreciation of Dr. Stead has been sent in by the National Union of Students. We are particularly sorry that this arrived too late for publication in this issue, because his many discussions with students were among Dr. Stead's best enjoyed activities. We hope, however, to publish it next month.—ED.*

## A Nutrition Experiment in Barking

IN 1933 an investigation was made in Barking into the effect of a dietetically planned school breakfast on the physical, psychological and educational development of a group of infant school children. The investigation was carried out by the National Institute of Industrial Psychology on behalf of the N.U.T. The experiment lasted for only eight weeks, and only about 25 children and a control group were involved, so that the results cannot be taken as definitive, but, as the investigator points out, 'the experiment is a happy example of what can be accomplished at small cost by the co-operation of the N.U.T., the L.E.A.'s, the N.I.I.P., University authorities, voluntary workers and teachers. The results are sufficiently important to warrant further experiment on the conditions which must be provided in order that children may carry out their work with the maximum of comfort and efficiency.'

'To compare the educational, psychological and physiological effects of a dietetically balanced breakfast with those of the breakfast received at home, by two sections of a "c" group of infant school children (*i.e.* children somewhat below the average in intelligence).

'We had observed during the investigation that the hand temperatures of "c" group infant school children were on the whole lower than those of the "a" group. The majority of the

"c" group children had unsatisfactory breakfasts consisting usually of tea, bread and butter only, whereas many of the "a" group children had porridge, eggs or bacon.

'A group of somewhat backward children was selected at the Roding School and divided into two groups (equal in intelligence, physical condition and educational attainment), viz., the Experimental Group and the Control Group—the Experimental group had breakfast at school, their diet being drawn up by the Medical Officer of Health at Barking. The two groups, about 25 pupils in each, were taught as a single class by the same teacher in a class room of the usual size, care being taken to have the temperature of the room about 60° Fahrenheit and the ventilation uniform and satisfactory.

**Duration** 'About eight weeks from February to April, 1933.

'It should be emphasized that none of the children in this experiment was suffering from malnutrition. The results show the *greater development* among children receiving a satisfactory breakfast before starting the morning's work compared with the children receiving ordinary breakfast given by the parents. Records of home breakfasts show that 60 per cent. of the children had definitely an unbalanced diet and 40 per cent. an ill-balanced diet—a satisfactory dietetic breakfast being the exception.

**Home Feeding**

'Dinners were better balanced—mothers have more time to give to their children at midday than at breakfast time, when it may well be that the father's needs come first. Evening meals at home were as bad as the morning meals.

'The two groups were equivalent as regards midday and evening meals—but only 20 per cent. had reasonably satisfactory meals each day, and one in five was very unsuitably fed.

'During the experiment the Experimental group gained .555 pounds per month per pupil. During the experiment the Control group gained .3 pound per month per pupil. This extra increase in weight of the experimental group is not sufficiently large to be statistically significant. The gain in height was so small in both groups that no definite results were obtained.

'Temperatures were taken twice daily by a surface reading skin thermometer—points selected were the middle of the palm of the hand and the tip of the first finger.

Temperatures on the average were identical in both groups before and after the experiment. During the experiment the school-fed group on the average ran a palm temperature of  $\frac{1}{2}^{\circ}$  C., and a finger temperature of  $1^{\circ}$  C., higher than the home-fed group.

'In using pencils and crayons, the average palm temperature of the Control group increased by  $1\frac{1}{2}^{\circ}$  C., and that of the Experimental group by  $.7^{\circ}$  C.; figures for finger



# The Education of the Ordinary Child

LANKHILLS METHODS : WITH SCHEMES OF WORK

By **JOHN DUNCAN**

*Headmaster, Lankhills Special School, Winchester.*

Foreword by Dr. W. P. ALEXANDER, Ed.B., M.A., B.Sc., *Director of Education, Sheffield.*

Many educationists have visited the Lankhills Special School, Winchester, in order to study the practical methods which have proved successful with boys and girls so backward as to be classed as Mentally Defective.

It is now recognised that the Lankhills methods can be applied equally successfully to the ordinary child in the ordinary school. In this volume the Headmaster of Lankhills Special School puts his experience and the methods employed at his school at the disposal of all teachers. He covers the whole range of subjects in the curriculum, provides detailed syllabuses, illustrative exercises, and suggests methods for singling out those school children most likely to benefit by these practical methods.

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temperature were 1.2° C. and .6° C. respectively. A possible explanation of this is that the properly fed group were drawing upon their reserves of energy to a smaller extent than the Control group.

'The test used was the cancellation of "O" for three minutes in a sheet of 2,000 letters of the alphabet. Although this is actually a test of mental output, the differences may be taken as giving an indication of differences in fatigue. The test was given twice during the morning at 10.15 and 12 noon.

'The group started equal and resumed equality after the school breakfast ceased. The gradual rise in the scores of both groups was due to "practice effect".

'Numerically the Experimental group has 10 per cent. more output than the Control group. Here the differences were of such an order that they were statistically significant in spite of the smallness of the groups—this was certainly the most important result of the investigation.'

Tests were also given for school progress particularly in Arithmetic and English. There was a rough correspondence between the individual scores in school progress and the corresponding cancellation tests.

'It suggests very strongly that the relative improvement observed in weight, hand temperature and educational output among the children who were specially fed might also prove to be statistically significant if a fuller inquiry into these points were undertaken.

(1) 'The Experimental group was much less fatigued than the Control group. The results of the mental output or fatigue tests were statistically significant.

(2) The Experimental group improved educationally more than the control group, but the group school-progress differences were in almost complete accord with the differences in the cancellation tests.

(3) Differences in weight and in hand temperature were not statistically significant, but the

differences all point in the same way as the difference in fatigue and educational attainment.

- (4) There was a rough parallelism between individual school-progress and cancellation scores, suggesting that with a greater number in the groups and a larger experiment the difference in educational achievement would be found to be significant.
- (5) The issues were so important nationally as to make an urgent case for fuller investigation.'

We have not published this outline of an experiment in order that sweeping deductions may be made from it (indeed, the results that seem to be indicated are so much in line with what we should like to think that they must be treated with special reserve). But the idea of the investigation was evidently a good one, and if it could be followed up in other areas we may reach a fairly obvious conclusion: that to educate and exercise a child who is not properly fed is wasteful both in terms of his teacher's skill and of his own happiness and efficiency.



# Tony and His Father<sup>1</sup>

Anna Freud and Dorothy Burlingham

Extract from the XXII<sup>nd</sup> Monthly Report  
of the Hampstead Nurseries

TONY's father visited him in July. The child was friendly but rather shy and quiet and not demonstrative in any way. He did not react to whatever his father may have told him about his mother's death until a few days later when he and Sister Mary went for a walk together. He waited until they had left the gate and then he said: 'Mary, I have not got a mummy any more.' She asked who had told him, and he answered: 'Nobody did, I know it.' They walked further and he began to talk a great deal about his father. Sister Mary asked: 'Why did you talk so little to your father?' (His father had naturally minded that the boy was shy and always hung his head instead of answering.) Tony said promptly: 'I did not talk because I did not want to.' On the way home Tony said: 'I came here with my Daddy, and my Daddy chucked a big stone at me and I cried, and I do not like my Daddy any more, and I will never like him again.' Sister Mary listened to his tale and then asked whether he had not invented this story about his daddy and the stone. Whereupon he laughed and said: 'Yes, I did.' But the feeling of resentment against his father which had expressed itself in this phantasy would not be denied.

We took the same subject up again when he was in bed in the evening. He said: 'Do write to my Daddy, I don't want him to come here, I don't want to have lunch with him; somebody else can have my Daddy.' Sister Mary, who felt worried by this display of hostility against the father, tried to soothe him by telling him stories about other fathers who also had no time to visit their small sons because they were in the army. Tony listened with interest and pleasure, but it did not change his feelings. When the stories were finished he always returned to the same sentence: 'I do not like my Daddy any more.'

Incidents of the same kind recurred during the weeks that

followed. Tony often wanted to hear 'a story about Daddy' before he fell asleep, but he used every opportunity to assure Sister Mary that he disliked him. This sudden display of hostility may have been due to various causes. It is possible that Tony felt resentment against the bearer of the news about his mother's death because he resented the news. He may have felt the father's attempt to make up to him for the mother's absence and resented it, as children resent substitutes which are offered to them. The phantasy about his father having 'chucked a stone at him' points to the further possibility that Tony blamed the father for the mother's death; the father might have killed his mother just as in the phantasy he had attempted to hurt Tony. It is difficult to decide without further investigation which of these explanations comes nearest to the truth.

For nearly four months after this incident Tony had no opportunity of seeing his father, who had returned to his army unit. He had visitors at times, mostly unmarried younger sisters of his mother whom he hardly knew, and also a married aunt with her husband who had promised her sister before her death to show some interest in Tony and possibly to bring him up with her own child after the war. Tony naturally showed no affection for these relatives, was always rather shy at the beginning, but quite ready to joke and laugh with them after a few hours. He definitely preferred uncles to aunts and showed them off proudly to the other children. Once when the parents' bus left he cried, though the visitor had been an aunt he had never met before. When Sister Mary asked him later why he had cried, he only laughed. When asked again he said: 'I did not cry because my auntie left, I cried because the bus went away.' After this he met his little friend Roy and enquired whether Roy had cried when his mummy left. Roy said: 'No, I did not', where-

upon Tony said proudly: 'But I did.'

Tony developed normally during this period, took part in all the indoor and outdoor activities of the nursery and formed a firm friendship with Roy, aged 4. His relationship to Sister Mary remained unchanged and was tacitly acknowledged as something special by all the children in the house. Once when Sister Mary tried to settle Tony to sleep in the late evening, Beverly (4½) was rather noisy nearby. She asked her to be quiet, to which Beverly answered crossly: 'Don't boss us, you can boss Tony.' Barbara (8) even suggested that Tony's father should marry Sister Mary so that Tony need not be separated from her after the war. Though otherwise his behaviour was normal, he developed one peculiarity during this time: a tendency to lose all the possessions which he held precious, postcards from his father which he carried around proudly for the first few hours, little photos and cigarette pictures which he collected. He would first treasure them, then lose them and expect Sister Mary to find them for him. This symptom is not unusual with children who feel abandoned by their families and somehow 'lost' in the world.

Towards the end of the third month Tony's father was expected home on leave, and we invited him to spend at least two nights with Tony in the Country House. Tony's dislike of his father was by then a thing of the past. He was beside himself with pleasure and excitement and made preparations for the visit for days on end. He went over and over again into the room where his father was to sleep, put flowers on the table and finished the preparations by setting out an extra little chair where he planned to sit waiting for his father to awake in the morning. He talked incessantly of the visit and lived through it all in anticipation. It was a terrible disappointment to him that his father failed to appear.

<sup>1</sup> Tony's story up to the date of his mother's death was told at some length in the July 1942 issue of *The New Era*, reprinted from the Ninth and Sixteenth monthly reports of the Hampstead Nurseries. Readers may remember how he arrived at the Nurseries in a state of good outward adjustment, but with complete lack of feeling for anything or anybody. During the first six months he slowly regained his lost emotions, attached himself temporarily to one nurse and then permanently to the sick-nurse, Sister Mary. His love for her changed him back into the charming, affectionate, wilful, jealous and passionate little boy that he had been before his mother's illness. The story broke off at the point where the authors had received the news of the mother's death in hospital and had decided to leave it to the father to tell Tony about it on his next leave.—ED.



News came instead that his father had had a minor accident: he had fallen off an army lorry, injured his foot and was lying in hospital.

From then on his father was hardly out of Tony's mind. Whether it was the unfulfilled expectation of the visit or dread of the hospital which he had heard so often mentioned in his mother's case, all his thoughts now centred round his father. Whereas in earlier times he had only discussed his father when he was alone with Sister Mary, he now mentioned his name continually and to several people. When he was out on a walk he picked blackberries, flowers, leaves; whatever they were he wanted to keep them safe for his father. When a small child fell down and cried he said immediately: 'My Daddy did not cry when he fell out of the lorry, did he, Mary? My Daddy is much stronger than anybody else. You are big, Mary, but my Daddy is much bigger, isn't he?' When he saw a child running: 'My Daddy can run much faster.' Sometimes the blackberries were too high for him to reach. The other children say on these occasions: 'No one can pick them, but God could pick them.' Tony said: 'My Daddy could pick them.'

When Tony was ill in the sick-room for two days, he spoke almost incessantly about his father. He remembered an occasion when his father had visited him in the sick-room nine months before. He said: 'You know, Mary, how my Daddy came to see me in the sick-room. He laughed with me and picked me up and brought me chocolates with pink stuff in them, and he took my photo and I had my own blouse on.' All these memories are correct in every detail. When Sister Mary bathed him in the evening, washed his hair and cut his nails, he again talked about his father. He dislikes having his hair washed. He said: 'Does my Daddy cry when his hair is washed, Mary?' She answered: 'No, Tony, soldiers do not cry.' He said in his bath: 'My Daddy can die in the water, can't he?' (He means *dive*, but it is quite possible that the mistake betrays his fears for his father.) When his toe-nails were cut, Sister Mary by chance started with the little toe, whereupon he cried out excitedly: 'First the daddy one, Mary.' He

thought the big toe was by far the most important. At meal times he would eat greens though he is not too fond of them. He said: 'So that I will get strong like my Daddy.' Out on a walk he met a row of army lorries and cried out: 'That is the sameest lorry that my Daddy is going on.'

So far as reality was concerned Tony's father was a most elusive figure at the time. After his accident he stopped writing, gave no further news about himself, and it was difficult for us to discover his whereabouts. It seemed as if he had suddenly lost interest in his child. Then at last, after several weeks had passed, he again announced that he would visit him.

We did not want Tony to have a second disappointment, but neither did we want to surprise Tony with his father's visit. So Sister Mary talked about the possibility

of his father's coming but explained at the same time how soldiers cannot always keep to their plans. Tony asked frequently: 'My Daddy is nearly coming, isn't he?' When the father did arrive, Tony had gone out for a walk. He was fetched back, came running and called out from afar: 'Now my Daddy has nearly arrived.' This time he showed no shyness and did not hang his head. He rushed towards his father, jumped into his arms, and threw his arms around his neck with the happiest expression. The father had not come alone; he was accompanied by a very charming girl, whom he introduced as his girl friend and his future second wife. She only stayed a short time and was quiet and tactful in her behaviour towards Tony. The father introduced her to Tony as 'the young lady'. Tony seemed to like her, sat on her lap and answered her questions, but without addressing her directly. He did not appear jealous though he had often been jealous when his father had come accompanied by one of the aunts. When the young lady was gone, he talked very freely with his father. He said: 'I have not got any Mummy, I have only you first and then my Mary.' Then he wanted to know all about the army, army lorries, soldiers, airmen. He was immediately ready to sleep in the same room with his father. He said to Sister Mary in the evening: 'You do not need to sit with me, my Daddy is staying with me.' He shared his whole life with his father, ate his meals with him, went for walks with him, learnt boxing from him. But he did not mind his father being nice to other children and he slept quietly at night in spite of all the excitement.

He was present when his father telephoned to the young lady, and father and son discussed the future as if they were two adults. The father said about his girl friend: 'She likes you very much, Tony. Would you like her to stay with us? We are both coming to see you next month.' Tony turned to Sister Mary and said: 'The lady is coming to see me, Mary. She is nice, isn't she? My Daddy says so.' When the father bathed the child for the last time before leaving, he was heard to say: 'You wait, son, till the war is over. Daddy is going to get a nice new

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woman. As a matter of fact, Daddy has one.' Tony said: 'She?' The father said 'Yes,' and Tony laughed.

It is difficult to understand why Tony is not jealous but we have seen him react in similar ways with Sister Mary<sup>1</sup> when he suppressed his own sorrow at seeing her go to London in the desire to see her wish fulfilled. His attachments to people are evidently so passionate that he feels entirely one with them, and finds satisfaction for himself in the fulfilment of their wishes. He therefore likes the lady in identification with his father, but it is quite uncertain whether he himself really thinks of her as a new mother. He announced a few days later, when his father was gone again: 'My Daddy says he is going to buy me a new Mummy.' But when asked whether it was the lady his daddy had brought with him, he said definitely: 'No, I don't want a lady, I want a mummy.' When left to himself, the new woman meant nothing to him, and he can only conceive of a new mother in terms of the old.

Tony did not cry when his father left. He was so full of thoughts of him that the real parting seemed a minor detail. Whereas, before, he made up for his father's absence and fought his own hostile thoughts about him with the help of phantasies about his wonderful qualities, he now keeps the image of his father alive in himself by imitating him, *i.e.* by identification. Tony's father, for instance, used to cough in the mornings. Now Tony coughs after waking. He says: 'I have got a cough like my Daddy has.' At breakfast he stirred his corn flakes with his spoon a long time and said: 'My Daddy did this when we had our breakfast. All the children should do it like my Daddy.'

On the evening after the father had gone, for the first time he did not ask Sister Mary for a Daddy story. He simply said: 'My Daddy is going to buy me an army lorry', and fell asleep.

He was greatly impressed by his father calling him 'son' and asked: 'Mary, will you call me "son" like my Daddy does?' When she said

that she would rather not, because he was really not her son, he agreed that she might continue to call him by his pet name, so long as no one else was called by it. A name to him seems to mean more than to other children. He always addresses Sister Mary by name as if he expressed his possessiveness in that manner. The continual repetition of his father's name evidently means the same. This is most clearly expressed in the November letter which he dictated for his American foster parents: '... I tell you about my Daddy, he is always calling me "son". He has been here a lot of days. We had breakfast and tea and dinner together. When my Daddy came back with me in the dark, and all the trees were dark in the sky, we couldn't even see them. My Daddy carried me over the bridge. My Daddy's gun was standing in the corner where my Daddy slept, and when it started to rain my Daddy's hair got wet because I had his soldier-cap. When the war is over, but first I must have my birthday, it will be nice in my house with my Daddy ...'

<sup>1</sup> See *New Era*, July-August, 1942, p. 127, Col. 3.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 7  
February 1943

by H. G. STEAD, late Organizing Secretary,  
St. Ermy'n's, Ashover, Derbyshire

The following notice has been issued by the recently formed Council for Educational Advance.

## Council for Educational Advance

'As a result of consultations between four of the organizations which have recently published their proposals for educational reform and which are agreed in their desire for early legislation in this field, a Council for Educational Advance has been established representative of the Trades Union Congress, the Co-operative Union Education Committee, the National Union of Teachers, and the Workers' Educational Association.

'The Council has been formed to work for immediate legislation to provide equality of educational opportunity for all children, irrespective of their social or economic condition, in order to equip them for a full life and for democratic citizenship.

'The members of the Council are: Professor R. H. Tawney (Chairman); Dr. J. J. Mallon, C.H.; Messrs. Ernest Green, J.P. (Hon. Treasurer); G. Chester, General Secretary, Boot and Shoe Operatives' Union; G. W. Thomson, Editor of the *Draughtsman*; H. Bullock, National Union of General and Municipal Workers; J. V. C. Wray, Education Secretary, Trades Union Congress; L. A. Hurt, Chairman, Co-operative Union Education Committee; W. Stewart, Co-operative Union; W. Griffith, President, National Union of Teachers; R. Gould, J.P., Vice-President, National Union of Teachers; A. E. Henshall, National Union of Teachers; S. Blake, National Union of Teachers; Harold Clay, Vice-President, Workers' Educational Association; Councillor J. Hargave, Chairman, York Education Committee; Principal J. H. Nicholson, University College, Hull; Harold Shearman (Hon. Secretary, 38a, St. George's Drive, Victoria, London, S.W.1).

'At its meeting last week the Council passed a resolution regretting the absence from the King's Speech of any definite indication of the intention of the Government to introduce a new Education Bill during the present session. The

Council noted the hope expressed by Ministers that "their discussions will result in such a wide measure of agreement being reached that further progress can be made with plans for education." It is satisfied that the measure of agreement on the steps which ought to be taken is already greater than has been known for many years past, and that public opinion is looking to the Government to translate this agreement into effective action now. The formation of the Council, representing millions of organized workers and co-operators, the teaching profession, and the wide range of educational bodies affiliated to the W.E.A., is in itself striking evidence of the extent of public interest in educational reform.

'The Council feels therefore that it is not enough to say, as the Government spokesman said in the House of Lords, that "legislation is not ruled out". If legislation is to be effective when the war ends it should be passed without delay.

'The Council, and the bodies represented on it, are agreed on the following programme of essential items for a new Education Bill:

1. The raising of the school leaving age to 15 without exemption by the end of the war, and to 16 not more than three years later;
2. Free education under a single secondary code for all children after the primary stage;
3. Common standards of staffing, equipment and amenities in all schools;
4. Adequate provision of nursery schools and classes;
5. Free medical services and school meals;
6. Maintenance allowances for children in all post-primary schools;
7. Day continued education for all between 16 and 18;
8. Prohibition of employment below the school leaving age, and its control by the education authorities up to the age of 18;
9. The licensing and inspection of any school outside the national system;
10. A unified system of administration to replace the dual control of schools;

11. Free access to Universities and Higher Technical Colleges for all who can benefit thereby;
12. Ample provision for adult education.

'The Council would welcome support for this programme from organizations interested in education, and would be glad to receive a copy of any resolution in support of it.'

This is clearly a movement which should be enthusiastically supported by members of the E.N.E.F. Groups can support the Council by arranging meetings and individual members can attend meetings and ask questions which will clarify the issues. It is perhaps to be regretted that the Council has restricted its membership to four associations only, particularly in view of the fact that the first preliminary conversations included representatives of other bodies. However, this is no time to allow trifles to interfere with the main task before us, which is to obtain an Education Act which will mark real advance. In this task the Norwich Branch has taken most effective action. It has formed a Norwich Joint Committee for Educational Advance, whose function is to support the National Council for Educational Advance. The following report indicates the action taken.

A preliminary meeting of representatives of several educational associations, National Union of Teachers, New Education Fellowship, Nursery Schools Association and Workers' Educational Association, met on Thursday, December 3rd, to discuss the possibility of joint action with regard to an educational campaign in Norwich in the Spring of 1943. The Trades Union Council was not represented, but had already promised us all support. This meeting was called by the New Education Fellowship.

At this meeting it was decided that the campaign should be undertaken, and that a Committee should be formed to be responsible for organizing the campaign and that



two representatives from the Trades Union Council and the Co-operative Union should form this Committee. Mr. Brooksbank, Chairman of the T.U.C. and Sheriff of Norwich, it was decided, should be invited to be Chairman, and Miss Coxon was appointed Secretary.

The form of the Campaign, it was decided, was to be a series of public meetings, about four, followed by an Education Week; for this latter, no details were decided upon. Various names were discussed as speakers at the public meetings.

It was decided also that the Secretary was to approach the Council for Educational Advance to ask if the Norwich group could be regarded as a branch of that Association, and could be allowed to use the name of Council for Educational Advance and call on the Council for help in providing speakers. With regard to finance, Mr. Dix, of the N.U.T., expressed the opinion that his association would be willing to bear the cost of the campaign if the plan of this were in line with their policy.

The second meeting of the Norwich group was held on Thursday, December 17th. The organizations formerly represented again sent delegates, and Mr. Brooksbank also came along. The Secretary reported that the Council for Educational Advance had been approached, and that the Council was willing to give the local group every support in helping to provide speakers, etc., but that they did not wish the Norwich group to use their name. It was accordingly decided to adopt the name of Norwich Committee for Educational Advance (supporting the Council for Educational Advance).

At this second meeting the names of the speakers for the public meetings were discussed in more detail. The following is a list of the names of those whom the Secretary has been asked to approach: The Archbishop of Canterbury, J. B. Priestley, Chuter Ede, Prof. Tawney, Mr. Griffith, Mrs. Mary Hamilton, Mrs. Eleanor Rathbone, Jenny Lee, Dr. Edith Somerskill, Mr. H. C. Dent, Mr. George Chester.

The Secretary was also instructed to explore the possibilities of organizing an Education Exhibition.

The possibility of holding an Education Week was discussed in

some detail. It was decided that in view of the possibilities of air-raids together with general educational difficulties in war time, that it would not be advisable to hold anything in the nature of 'open days', and that Head Teachers should be approached with a view to asking them if they would be willing to meet and talk to parents on their school premises in order to bring before them important educational problems of to-day.

Mr. Daley was commissioned to approach the Education Committee to find what possibilities there would be of the Committee's sponsoring an Educational Film. The idea of the film was to show conditions desirable and undesirable at present obtaining in the schools of Norwich, together with some indication of how it would be desirable to go forward.

A circular letter, it was decided, should be sent out to the heads of a number of local bodies asking them if they would accept a speaker for a period of about ten minutes who would help to put before the members the educational ideas behind the campaign.

The Committee decided to meet again on Thursday, January 21st, at 7 p.m.

It is to be hoped that other groups will follow this example. The Fellowship should be the spearhead of advance. Active participation in the necessary work of educating the public is part of our job.

In addition to the Norwich Group, other groups have been active. On January 9th the *Luton Branch* held a one-day Conference upon the Dual question—reports of which are not to hand in time for inclusion in this Bulletin. The *Leyton* discussion group, organized by Mr. A. H. Radcliffe, has commenced work in earnest. The following gives an indication of the subjects they are to consider, and also of the technique they are to adopt.

*Suggested object of Group.*—To study and discuss educational and social problems and their relationships, and to widen the field of informed public opinion on these matters.

*Luton Discussion Group—Education and Democracy*

*Syllabus of topics suggested for discussion:*  
A.—Topics to be opened by

specially invited speakers or by selected members of the Group: not necessarily in order of discussion.

1. Nursery schools and education.
2. Technical Education.
3. School medical services.
4. The transition from school to work.
5. Selection and training of teachers.
6. Education abroad: Czecho-Slovak, Polish, Russian, American, etc.
7. The common school.
8. The Multilateral school.
9. The content of education.
10. Education of retarded children.
11. Stages in growth and development in children.
12. Juvenile delinquency.
13. The objects of the Joint Council of the N.U.T., T.U.C., W.E.A., and Co-operative Union Education Committee.
14. What is the object of the present Youth Movements?

B.—Discussions to be opened with several short papers of about 5-10 minutes by members:

1. The purpose of education.
2. The social and cultural background.
3. (a) What are the Totalitarian dangers in a complete State System of Education?
- 3 (b) What are the advantages of unified control in education?

*Both 'A' and 'B' to be discussed with special reference to the position of the child, the family, and the parents.*

4. What does youth want?
5. Definition of terms: education, democracy, and culture.
6. What does equality of opportunity mean and imply?
7. What is the present position in Education, and why?
8. What is to be done about:
  - (a) Public Schools; and
  - (b) Private schools?
9. Should a Ministry of Education displace the present Board? If so, what should be its functions?
10. Adult education.

C.—Topics for debate:

1. That the second main principle of the memorandum on Education of the Incorporated Association of Headmasters is inadmissible.

This principle emphasizes



the right of the parent to invest his money in the education of his children.

2. That equality of educational opportunity is possible only in a fully socialized state.
3. That a competitive basis is essential for vigorous initiative in social and educational effort.
4. That all schools should become co-educational in character as soon as possible.
5. That the welfare, education and training of all children and young persons up to the age of admission to free citizenship should be supervised and directed by the Educational Service. ('Times Educational Supplement Programme, November, 1941').
6. That the Pre-Adult Year of Service should be non-military in character.
7. That the system of dual control (Church and State Schools) should be abolished.
8. That we have reached the age which marks the end of Economic Man.
9. That all educational work from the Nursery School to the University is of equal value and demands equivalent, if varying, qualifications in all teachers. Hence there should be no differentiation between the salaries and status of the differing types of teachers.
10. That the status of the teacher can be raised only by the concentration of attention on Education, and not on professional emoluments, etc.

D.—*Reports on study:*

1. The reading of selected books on social and educational topics. Selected members to present digests.
2. The reading and study of documents relating to social and educational matters. Digests to be submitted.
3. Findings of small groups of members acting as commissions on selected topics. The first report will be submitted by a commission already chosen to collect and collate results of investigation, e.g. The Rowntree Report, into the social background of children attending the state schools.

A long report on the preliminary meeting (at which the speakers were Professor Kosta, of the Czechoslovak Education Department, and

Dr. H. G. Stead) published in the local press, includes the following:

*The Immense Task.*—Dr. H. G. Stead emphasized the immensity of our problems and their urgency. We must act, and act quickly, if the democratic concept is to be maintained and advanced. But without knowledge we may, when called upon to act, act wrongly, or not knowing what to do, just run away. Study, and yet more study, is imperative if we are to get to grips with our problems.

In proposing a vote of thanks, the Director of Education expressed his pleasure at finding members of the Education Committee and the teaching staff at the same educational function. Anything which would bring the Committee and the teachers together on common ground had much to be said for it.

Dr. Couch drew attention to the key position held by the teacher in all schemes of educational reconstruction.

The interest aroused by the meeting was evidenced by the fact that over a hundred of those attending indicated their desire to be informed of the first meeting of the Discussion Group on Education. This meeting will take place on Tuesday, January 8th, at 7.30 p.m. at Leytonstone Library.

An excellent meeting was held at York on Saturday, December 19th. Mr. C. H. Carpenter is to be congratulated upon the wide range of interests included in the audience he had collected. A resolution was passed agreeing to form a local branch of the E.N.E.F. and appointing a provisional Committee to make the preliminary arrangements. Some 40 to 50 people expressed their willingness to join. That a vote of thanks was moved by a Judge and seconded by the Chairman of the York Education Committee is some indication of the interest aroused. In the Leeds area, Mr. J. Smith continues his excellent work, and meetings at Darlington and Bradford seem likely to materialize as a result.

Here is a record of the right kind of activity—activity by groups and members with the objects of stimulating interest and giving information. It is only by the self-sacrificing efforts of individuals and groups that the E.N.E.F. can influence action in a sound direction during the days which lie ahead. The present moment is one which

demands action based on purpose and knowledge. We cannot sit idle while others fight the battle for education. That this is being recognized is clear from the events chronicled above. But there is need for much more effort.

Several members have responded to the appeal for speakers. If any group would like the names of those willing to help in this way the Organizing Secretary can supply them.

As a result of the ballot the following are the elected members of the Executive for the next twelve months.

*The New Executive* Professor F. Clarke, Mr. J. A. Lauwerys, Mr. K. R. Webb, Mr. David Jordan, Miss C. Fletcher, Mr. V. Ogilvie, Mr. W. B. Curry, Dr. K. Mannheim, Mr. J. Compton, F./Lieut. A. K. C. Ottaway, Mr. E. Salter Davies and Mr. E. W. Woodhead.

In addition to these are representatives of the Institution members and of the Groups to be added. A full list will be included in next month's *Bulletin*. In the meantime the following statistics may interest members:

Number of candidates nominated	...	...	...	38
Number of members voting...				231
Greatest number of votes for any one Candidate	...			163

This certainly shows interest in the election. It is to be hoped that this interest in the direction of the Fellowship will further increase, for it is a sign of health and vitality.

The following information has been received from the Woodrow Wilson Memorial Library, 8 West 40th Street, New York, N.Y. and is reprinted for the information of members. The Librarian says 'We should be very glad to make these materials available to anyone working in the field of international affairs.'

'Due to increasing demands for information on post-war planning and reconstruction problems in this country and abroad, the Woodrow Wilson Memorial Library, 8 West 40th Street, New York City, announces the establishment of its reference centre on all phases of post-war planning.

'Already we have assembled and



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catalogued some 900 books and pamphlets on post-war problems,' said Mrs. Quincy Wright of Chicago, president of the Woodrow Wilson Foundation, in making the news public. 'Reports are being received almost daily from public and private agencies both in this country and abroad. They are shelved separately from our permanent collection of League of Nations documents, Wilsoniana, and related subjects, in order to make them available for easy reference. The subjects cover a range of world planning. Included are such widely separated but related groupings as food supply, health questions and nutrition; agricultural planning and housing; economic and labour problems, raw materials; colonies, minorities and refugees. Others are peace aims, federation, world organization and international policing; education, rehabilitation, religious and social problems. United States government publications and some 50 bulletins and periodicals are received currently from representatives of the United Nations, and from governments-in-exile.

'In recommending the post-war centre in the Wilson Library, I cannot stress too strongly the fact that the second world war has given the Woodrow Wilson Foundation, through its Library, the chance to make an enduring contribution to the completing of the task of world organization which the late President Wilson had the vision to initiate.'

The nucleus of the post-war collection was presented to the Wilson Library by Dr. James T. Shotwell, chairman of the Commission to Study the Organization of Peace, and a member of the Board of Directors of the Wilson Foundation. Dr. Shotwell indicated that there could be no more logical place for assembling plans for reconstruction and peace than in the Woodrow Wilson Memorial Library.

In a preface to the League of Nations Report for 1941-42, recently reprinted by the Woodrow Wilson Foundation, the following quotation seems significant: 'Whatever form international co-operation may assume after the war, it would seem highly desirable to take account of the rich experience of the twenty-two-year inter-war period, and to make use of every surviving asset of international organization and goodwill.'

The Woodrow Wilson Foundation was founded in 1922 through gifts made by more than 200,000 individuals throughout the country, attesting a widespread adherence to Wilsonian ideals. The Memorial Library, established in 1929 by the Foundation, houses a complete League of Nations collection, records of the various League commissions, reports of the International Labour Office, and the Permanent Court of International Justice. It contains an extensive Wilsoniana collection, and a large library of books, pamphlets, periodicals and newspaper clippings on international affairs and world organization. Writers, students, research workers and adult study groups are finding the reference library an increasingly valuable source, particularly with reference to post-war planning.

Publications available from the Library in limited quantities include: Woodrow Wilson's Fourteen Points and Atlantic Charter's Eight Points; Post-War Specifications, address by Sumner Welles in May, 1942; and a reprint of an editorial on Woodrow Wilson from the *Idaho Sunday Statesman*, May 3rd, 1942.

There seems little doubt that the present year will see the introduction of a new Bill. This makes the next few months of great importance. The discussions which take place—the

amount of interest shown—the action which is carried out—these may all have an influence in shaping the Bill. Remember the Broadcasts on Education—read the leading article in the *Times Educational Supplement* for December 26th, 1942, on this subject. Write—and write regularly, to the B.B.C. Do not lament your individual lack of power or influence. Remember the story of the octopus—'What is the matter with the two arms you have?' If we are purposive enough we shall succeed. If we fail we must blame our own ineffectiveness. The battle for a democratic education system must be fought by democrats in a democratic manner. That means that each must play his full part and not leave the issue to the efforts of others. So let us be united, not by a common leadership, but because we all 'sweat together on a common task.'

The subject for the Easter Conference has been announced and the organization of it is proceeding.<sup>1</sup> What of the summer? The new Bill may possibly have been tabled by then, and I feel that the Conference should deal with the current scheme in some way. Has any member any suggestions, either as to content or as to technique? Any suggestions would be most welcome.

### The Summer Conference

<sup>1</sup> Readers are reminded that bookings should be made by March 1st. Particulars about programme, etc., can be obtained from Miss Soper, c/o N.E.F., 50 Gloucester Place, W.1.

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visions of my head troubled me. Therefore made I  
a decree to bring in all the wise men of Babylon  
before me, that they might make known unto me the  
interpretation of the dream. Then came in the  
magicians, the astrologers, the Chaldeans, and the  
soothsayers : and I told the dream before them ; but  
they did not make known to me the interpretation  
thereof. But at the last Daniel came in before me,  
whose name was Belteshazzar, according to the name

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*A miniature specimen page from Book Four of the  
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## Book Reviews

### **A New Order in English Education.** H. C. Dent. (University of London Press. 3/6.)

Mr. Dent is no uncertain prophet. He writes out of a sense of the urgency of the present situation and of the vital need for educational reform *now*. 'Our present educational set-up', he says, 'is quite incapable either of preserving the best elements in our tradition or of facilitating the growth of society along more democratic lines. But it is only too capable, unhappily, of perpetuating and strengthening those undemocratic elements in our present order of society which we desire to eliminate. We can look for no permanent new order in society unless we have a new order in education.' The alternative is 'national disintegration and deterioration'.

The public school system, the Universities, the state of technical education, the mediævally designed curricula, the inequality of educational opportunity, are examined and assessed with the economy of words and clarity of expression which we have come to expect from the editor of *The Times Educational Supplement*.

He enquires into the nature of democracy and the ideals of a true democratic society, as a basis for defining the 'function and scope of the educational system which would be required to meet the needs of that society'.

This book is an important contribution to the cause of educational reform from the pen of one of the best informed of its advocates. It represents a unique combination of knowledge, vision and intellectual honesty. It is hoped that E.N.E.F. groups will use it as a basis for group discussion; its wide circulation may do much to further the ideals for which we stand.

David Jordan

### **Child Art.** W. Viola. (University of London Press. 15/-.)

Dr. Viola is by now well-known in this country as the disciple of Franz Cizek, and the exponent of his philosophy. In spite of the title of his book, which may (quite needlessly) prejudice some people against it, it should do much to add to Dr. Viola's prestige in his own right. He is far from claiming this, however, and indeed his unqualified admiration for his friend has the effect of making Cizek into a rather impersonal figure of infallibility.

The book starts with an account of the earliest discoveries of the meaning of children's drawings. 'The discovery of Child Art is parallel with, or perhaps a consequence of, the discovery of the child as a human being, with his own personality and his own particular laws.' The quotations from Rousseau,

Sully, Corrado Ricci, Lichtwark, Cooke and Gotz are salutary for those of us who are sometimes inclined to forget that the whole idea did not start with the L.C.C. exhibitions—or even with Cizek. It is depressing to realize how little progress we have made since the way was first pointed out. More than eighty years ago Herbert Spencer wrote: 'During early childhood no formal drawing lessons are possible' and 'we condemn the practice of drawing from copies'; yet, as Dr. Viola says: 'Herbert Spencer could find to this day schools where little children are made to copy.'

After Dr. Viola's scholarly and most useful chapter on 'Child Art and Primitive Art', there follow the stages which Cizek distinguishes in the development of children's drawings. No ages are given, since the stages overlap, but presumably they extend from babyhood to post-adolescence. They are:

(i) Scribbling and smearing; (ii) Rhythm of spirit and hand, which leads either to 'Real Infantile Art' or to ornament, decorative art. Cizek believes that this last is a 'byway', and that exclusive pattern-making is sterile; (iii) Abstract-symbolic stage (Egypt); (iv) Introduction of types; (v) Introduction of characteristics (enrichment by perception and experience, with here again a 'byway' to conventionalism, naturalism, illusionism, also sterile). If this byway is avoided; (vi) Differentiation of colour, form and space, and finally (vii) Pure unity of Gestalten (forming and shaping).

Most progressive art teachers will agree with all that Cizek says about the work of younger children, though possibly not with the statement that most young children conceive the subjects of their pictures in unrelated parts and not as a whole. It is the later stages which are of particular interest to-day. Dr. Viola says that when lecturing to teachers '... the moment I touched the adolescent problem and tried to point out that with most children the creative capacity lessens and often vanishes when they enter the stage of puberty, I felt a kind of resistance among my audience...' perhaps they even asked 'What is the good of Child Art if it stops at puberty?' Cizek's answer is that the creative power dies out owing to the unfavourable influence of parents, school and environment (civilization), and that among primitives there is no emotional crisis at puberty. Of the thousands of children who were taught by Cizek during fifty years, only very few retained their creative power after puberty. So the completion of Cizek's stages, the arrival at 'Gestalten', was only achieved presumably by the artists among his pupils. The illustrations to this book bear this out. Of forty-five,

only seven are of paintings by children of more than 12, and of these seven, there is only one (Scenes from Vienna, by boys of 13 and 14) which does not show just that conventionalism and copying of adult fashion in art which Cizek so justly regards as the sterile byway. They show, in fact, that particular kind of sophistication which one used to deplore in most of the post-cards of work by Cizek's pupils, typified in the well-known 'Spring' picture (not illustrated here) which now hangs in so many nurseries. It is interesting that the reproductions of models and carvings by older children are much more like the younger work, and that Cizek believed in a change of medium at puberty. Perhaps the change of medium merely sends the adolescent back to the earlier stage which Cizek loves?

It is difficult to imagine anyone looking at the work by younger children illustrated here, and not sharing his feeling for them. Yet work perhaps equally lovely, though of a different kind, is produced by adolescents working with other teachers. Dr. Viola mentions this, but says that he believes it to be exceptional. Cizek certainly preferred to teach the younger children, and I believe it is true that, even among these, only the ones who responded to his teaching were retained in the class. He once said: 'There is so much of summer and autumn, but spring never comes again.' His aim was to protect the child against his environment, and to a class he said: 'You bring me too many things from outside for which we have no use... Those who produce art are walking in sunshine, and not in the dark of vulgar people. We don't want you to bring this vulgarity from your schools. That's all right there. There they give marks, and correct. There you can make things like that.'

Dr. Viola himself sounds his only note of criticism when he says: 'I still believe that Cizek underrates—consciously or unconsciously—the purely biological factor of puberty in our civilization.' He finishes the chapter thus: 'Opinions about Child Art and puberty are divided. Perhaps each one sees only one side, one facet of the truth. Perhaps there will be discoveries in this sphere in a not too distant future.'

Although the book may not take us far towards the solution of this problem, it is by far the wisest and most comprehensive survey yet published of the educational and psychological significance of young children's drawings. There is much here which will interest and help teachers of all subjects, not only art specialists, especially in the chapter on 'The Teacher', and in the questions and answers collected from Dr. Viola's lectures to teachers. It would be



dangerous, however, for anyone to try to base classes on the verbatim accounts of those given by Cizek. His studio was a laboratory where intensive and perhaps rather isolated research was done. We are immeasurably the richer for it, but the work must be carried on in the less rarified air of the outside world, if we are to proceed beyond the barrier which Cizek met.

*Nan Youngman*

## The Education of the Ordinary Child. John Duncan. (Nelson. 15/-.)

This is a book that should be read by every student in training, every teacher, headmaster, inspector, and educational administrator. Its appearance is very timely. It pleads for the recognition of different types as well as different degrees of ability, gives the psychological basis for such an assumption, and proves conclusively that teaching methods based upon it have amply justified themselves in practice.

The author is headmaster of The Lankhills Special School, Winchester. Faced with the problem of 'the matching of capacity with attainment' with a group of children whose I.Q.'s on the Stanford Revision of the Binet-Simon Tests ranged from 54-76, he realized that the normal verbal methods were foredoomed to failure. The adoption of a more practical approach has achieved such remarkable results that Dr. Alexander has said: 'Some of these children who have been certified as mentally defective are able, before they leave Lankhills, to do invisible jointing in wood; they can do a series of folk dances with poise and rhythm and without a trace of mistake; from written instructions they can make cardboard models of, for example, a garage; they can take measurements of an actual piece of furniture, reduce it to scale, make a cardboard model and then a model in wood—and so on. The standard of work produced and, even more important, the whole attitude of the children are not those of mental defectives; nor, in fact, are they defective in terms of **g** and **F**.'

The school accommodates 48 boys and 53 girls in two large houses about eighty years old, standing in eleven acres of ground. Mr. Duncan modestly states that 'the educational developments outlined in this book have taken place in an exceptionally advantageous environment.' This refers to the 'planned environmental conditions of a residential school where the food, clothing, sleep, cleanliness, and recreational arrangements are within the control of the school authorities'. When we turn to the actual conditions of accommodation we learn that 'there is no day-room accommodation, no

gymnasium, no assembly hall, no sick-room accommodation for boys, and one small sick-room, without conveniences, for girls. The dining hall is the only large room in the school, and is occupied at four meals a day, for eighteen lessons a week (gymnastics, music, rhythmic, dancing), and for the girls' recreation in all dark or wet weather. It is vacant for a daily period that is barely sufficient for cleaning. The lack of another large room is a factor governing the school time-table. The boys use the class-rooms for recreation in wet weather and on winter evenings.'

This, therefore, is not an experiment carried out under the most favourable of physical conditions, nor are the children specially selected. They are drawn from the far larger group of children who are normally certified as feeble minded in the county of Hampshire. Admission to the school is dependent on parental consent, which is rarely forthcoming unless social or emotional maladjustment accompanies mental defect. That success should have been achieved under such conditions and with such human material is striking evidence of the appropriateness of the educational method used. It is a method which adapts for subject teaching the Project idea of a centre of interest which is usually a situation in real life, adds to it the principle of individual self-activity found in the Dalton Plan, using these as a basis for practical class-room exercises which are 'consciously planned to embody Spearman's principles of *noëgenesis*', that is, into exercises in educating visual and concrete relationships.

In Chapter IV the author deals with Tests of Intelligence, Attainment, and Aptitudes. He is to be commended for the discriminating way in which he explains what is measured by different types of intelligence tests. Too often the average teacher thinks of an Intelligence Quotient as an absolute measure of a clearly definable quality. Mr. Duncan adopts a much more tentative and clinical attitude. He distinguishes carefully between tests which measure by ability (*i.e.* general intelligence and verbal ability); non-verbal tests such as Raven's Progressive Matrices which have a high '**g**' saturation; and Alexander's battery of performance tests which measure **gF** ability, 'the power to deal intelligently with things'. He finds that 'children of the same **gv** ability show **gF** differences that are very great', and that similar differences are revealed by the use of Raven's non-verbal tests. From this he deduces that the 'ratio of **g** and **v** may be constant for the test itself, but it appears to be variable as between child and child—the picture given by the I.Q. is thus rather hazy.' This does not mean that Intelligence Tests

are unreliable and not useful, but rather that discrimination in their use and in the interpretation of results is necessary.

One result of his discriminating use of a variety of tests was to reveal that the 'deficiency among very many of these so-called M.D. children is verbal rather than general.' Over a period of six years the range of I.Q. of all new admissions on the Stanford-Revision was 54-76, with a Mean I.Q. of 66; on Alexander's Tests their Practical Quotient (P.Q.) was 67-119, with a Mean P.Q. of 96. Raven's Progressive Matrices showed a similar difference. His conclusion is of great significance, not only to teachers of backward children in Senior Schools, but probably more so to teachers in Secondary Schools where the proportion of Special Places is low and where the **gv** ability of some of the fee-payers makes the normal academic approach an educational absurdity. Both these groups of teachers must heed Mr. Duncan when he says: 'The results from both Alexander's and Raven's tests appear to us a message of hope for all who have the privilege of teaching dull children. The abilities of these children are far higher than many of us have suspected. That their attainments have been low is due to an educational approach through the medium of words, their weakest factor. If the abilities of duller children are to be matched by their attainments, we must set their feet on the **gF** pathway.'

No attempt is made in this review to indicate the schemes of work in the different subjects. There is no substitute for reading these in detail in the book itself. In conclusion a word of praise should be given to the publishers for the pleasing format and the production of a book so 'easy on the eye'; but we would have liked a few photographs of Lankhills in action, for the benefit of **gF** readers.

*David Jordan*

**Britain's Schools.** A memorandum issued by the Communist Party of Great Britain. (Price 6d. and postage. 16 King Street, London, W.C.2.)

Here is a pamphlet which should be read and studied by everyone concerned with, or interested in, educational reconstruction. It is to be hoped that no one claiming to be educated will adopt the attitude of a writer who recently declared that he had never read any Marxian literature and never intended to do so. Knowledge and wisdom do not come by that attitude.

There are seven sections and an appendix in the Pamphlet. The sections deal successively with (1) The need for educational advance, (2) Seventy years of state education, (3) A



# CHILD ART

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ST. HUGH'S SCHOOL

BICKLEY, KENT

brief survey of present day education, (4) The Schools and the war, (5) What can be done now, (6) Reconstruction, (7) A new Education Bill. The Appendix gives very useful details on a number of special points.

The sequence of the book is excellent as will be gathered from the titles of the sections given above. It states a purpose, examines existing provision, suggests immediate reforms, proceeds to long-range reconstruction, and then suggests lines of action.

Of the need for educational reform it says: 'The war has shown the need for an educational system free from class privilege, providing greater technical and scientific knowledge, and including improved welfare services.' The improvement of education is an important part of the struggle of Democracy against Fascism, for the education now provided for the majority of our children is inadequate for the present day; it serves neither the needs of the nation at war nor the needs of the children growing up in a world that is changing fast. Working men and women in this way are shouldering responsibilities greater than ever before; industrial technique is developing fast, but education lags behind these changes.

Later it adds: 'The school system in Britain is exceptionally complicated, not only because of the long series of limited Education Acts and the

multiplicity of authorities concerned in the administration and control of the schools. The class divisions in British Society are sharply reflected in the school system, which in structure and aim bears the marks of a society divided into classes. Any serious advance in the school system can only be based on rejection of the principle of class division in education, and recognition of the essential educational principle of a unified system, with equal opportunities for all.'

There follows a tribute to the work of the Schools in the past, and this should be studied carefully, as should also the section upon present day education. After referring to the impact of war on education, the pamphlet goes on to suggest some directions in which immediate action might be taken—More accommodation, Nurseries, Club, Meals, Evacuation, Youth Work, recognition of teaching as war work, the development of consultative committees.

The section on reconstruction deals with the principles of Communist Education Policy, Nursery Education, dual control, the Common School, School Welfare Services, the Service of Youth and Day Continuation Schools, Universities, Finance, and the need for more Teachers. The general results arrived at can be gathered from the suggested provisions of the new Education Bill. These are:

- (1) Free education for all in a single State School system.
- (2) The abolition of dual control. No religious teaching in schools.
- (3) Compulsory inspection by the Board of Education of all schools.
- (4) Compulsory provision, in all areas, of the full range of education in nursery school, elementary schools, single non-selective secondary schools, day continuation schools, technical colleges and universities.
- (5) Raising the school-leaving age to 16, making attendance compulsory from 5 to 16.
- (6) Provision of maintenance allowances without a Means Test.
- (7) Compulsory provision of free milk and meals in all State Schools.
- (8) Extension of medical services with compulsory treatment.
- (9) Establishment of a national scale of salaries for teachers.

Readers might well reflect on this proposed Bill and consider which, if any, of the suggested provisions they would vary, and why. It is a downright statement of policy, and its explicitness is to be commended.

The concluding words of the actual pamphlet are worth quoting. They state the duty of all Teachers at the present time in words that could hardly be bettered. 'Teachers have a



special responsibility at this time, for with them lies the first-hand knowledge and experience of what our education system requires. Several of the Teachers' Associations are organizing local conferences. Teachers who already realize the difficulties in the path of advance should see that teachers are active in all districts both in organizing conference, and in playing their part in the wider movement by addressing meetings, opening discussions and helping to forge a united movement that will produce a progressive Education Bill. Now is the time of great opportunity: Let us be sure that we take it on behalf of our children'.

On the inside back page of the pamphlet the following is printed under the heading: 'What can be done'.

'Every parent has an important part to play, and, together with the teachers, Trade Union and Labour Party branches, organizations of the Co-operative movement, etc., should discuss the educational future of the children. Teachers can be invited to meetings and asked to open the discussion. Local conferences convened by the trade unions and teachers' organizations can bring the whole local population into the campaign. Deputations can be sent to local M.P.s to discuss with

them the ways in which educational advance can be secured. Members of the Local Education Authority should be invited to conferences, and informed of all decisions. Copies of resolutions should be sent to the Local Education Authority and to the Board of Education. The press, local and national, should be kept informed of every item of news in connection with the movement for educational advance.'

These steps are all eminently practical and necessary. It is to be hoped that they will be acted upon.

Some time ago, the writer of this review had occasion to prepare a report for a local Town Council. Wishing to break away from the traditional dullness of such documents, he prefaced each section with a number of more or less appropriate quotations. One evening, after a Council Meeting, one of the members remarked that these quotations were 'lovely'—he was learning one a week as he went about his work. But there was one in particular that appealed to him. He had had it printed in colour to be framed and hung up in his drawing room. Could he have the name of the author to print at the end? Now the writer had deliberately omitted these names, wishing each quotation to be judged on its merits. He explained this to the Councillor,

but the latter, one of the extreme right, persisted. When he was told 'Karl Marx' he went away very sorrowful.

Need the moral be pointed? The quotation was 'lovely' until prejudice replaced judgment. Published by any other body than the Communist Party this pamphlet would be welcomed by all and approved by many. Published by that Party it is to be hoped that it will be read by all and given what its merits demand, the closest and most careful consideration.

H. G. Stead.

## BEYOND THE 'ISMS

(A discussion arranged by the New Education Fellowship (International Headquarters).

Speakers: Dr. Olaf Stapledon, author of *Beyond the 'Isms*, Mr. T. F. Coade, Headmaster of Bryanston School and Mr. Nowell C. Smith, formerly Headmaster of Sherborne School, author of *Education in World Citizenship*. Mr. Vivian Ogilvie in the Chair.

Saturday, February 13th, from 11 a.m. to 4 p.m., at 9 Fitzroy Square, W.C.1 (British Drama League). Admission free. Those attending should write to N.E.F., 50 Gloucester Place, W.1, for outline of discussion.

## Directory of Schools

# SCHOOLS

## BELONGING TO THE

# SOCIETY OF FRIENDS (QUAKERS) IN GREAT BRITAIN

### Boys' Secondary Boarding Schools

	Nos.	Ages	Non-Friend Fees
Ackworth School, nr. Pontefract . . . . .	195	9-18	£120
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Bootham School, York . . . . .	143	12-19	£165
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Leighton Park Junior School . . . . .	50	8-13	£130

### Girls' Secondary Boarding Schools

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Sibford School, nr. Banbury, Oxon. . . . .	200	10-17	£87
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Apply direct to the School, or to

The Secretary, Friends' Education Council, Friends House, Euston Road, London, N.W.1



## Directory of Schools—continued

### DARTINGTON HALL TOTNES DEVON

*Headmaster* : W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees : £120-£160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

### DARTINGTON HALL TOTNES DEVON

*Headmaster* : W. B. CURRY, M.A., B.Sc.

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Tel. 930. Parents and teachers co-operate to give the children the best possible conditions for education. The adults form a democratic organization and the children learn the necessity of community service. Nursery to 14 years. Pleasant house and grounds. Qualified staff.

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## Directory of Training Centres

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# THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

MARCH 1943

Volume 24, Number 3

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### A CHILDREN'S CHARTER : MEMORANDUM<sup>1</sup>

THE war will decide whether nations which love freedom can endure. The struggle, however, will not be decided on the field of battle only but in the hearts and minds of men. It is here, in the end, that the victory must be won for us and for our children. Hitlerism is an extreme form of a world-wide plague, a brown death. We have grown accustomed to aggression and injustice, our faith in law and reason has been shaken. We must lay the foundations of a better world on which our young people can build.

It is because we have seen all this very clearly that we met in a time of deep crisis, to draw up a Children's Charter. For we know, from bitter experience, that the lessons of horror and devastation may be lost and will be unless the new generation is better equipped, better educated, than the old. We must show those who will follow us how to avoid the mistakes that we made and foster in them a burning faith in that democratic way of life for which a generation is now dying.

Ours was no mere academic purpose. We wished to embody our faith in the future in a declaration of principles. We wished to fire others with our vision and to move them to the necessary action, to action which would help to provide 'a race of young people fitted for the next age'.

I.—We believe that the personality of the child is sacred, and that the needs of the child must be the foundation of any good Educational System

THESE words are the expression of our faith in the democratic way of life ; of our belief that it is, above all, the means whereby men may live and work together in harmony and love so that the personality of each is enriched and enlarged. A democratic State has for its objective the development of the varied capacities of its citizens in order to add to the richness and variety of its life.

A society dedicated to the pursuit of this ideal must seek to realise it everywhere, and especially in the education it provides. For its values cannot be attained if they are ignored just where they would have most effect ; nor can its vigour be maintained without the fervent and enlightened support of young people who have seen and felt in their own lives, and in the treatment they have received, what these values imply.

The practical application of these ideas formed the subject of our Charter and of this memorandum, but before passing on it will be well to illustrate our meaning by referring to two important points.

<sup>1</sup> The Children's Charter was drawn up in London by educationists from all the United Nations. The headings I-VI, are the actual clauses of the Charter.



In the first place, much has been heard of the need of children and adolescents to be trained to earn their living and thus to render service to the community. With this we are in full agreement, but at the same time it must never be forgotten that education must be directed to the making of men, not of human tools. Technical education, by itself, is not enough, no matter how necessary.

In addition, we would lay stress on the principle that all forms of exploitation are abhorrent, especially that of children. They, being weak, need special protection and may justly claim to be given the means requisite for their normal development, which includes other things besides training for work. In poor and industrially backward communities children may, unfortunately, have to do much productive work. Even here, we trust that those in charge of education will pay great attention to the all-round needs of the young workers and that they will act in accordance with the maxim that 'the greatness of a people is measured by the magnitude of the sacrifices it makes for its children'.

In the second place, we think it well to explain that by our phrase 'the needs of the child' we mean that it is these and not those of the State which must be accorded primacy. Our aim is the all-round development of a healthy, strong, actively brave, independently thinking and acting man, a creator and a warrior in the interests of humanity.

Those who plan educational systems, being interested in orderly administration, may be tempted to think first of education as a means of turning out good citizens—a phrase which might easily be taken to mean persons who admire the *status quo* and who are prepared to exert themselves for its preservation. It may well be that there is no necessary antithesis between the making of good citizens and the development of free individuals, intensely aware of their social responsibilities. Indeed, we believe that in wisely serving the needs of children a democratic community is serving its own needs in the best and most fundamental way. Yet it is on the development of free and active individuals that the accent must be laid, and we must never view our educational institutions as subsidiary to any form of propaganda. For if we are short-sighted we may succeed only in training men who will respect the letter of the law rather than the spirit of freedom, men who will prove themselves ready tools of unscrupulous adventurers. By taking too narrow a view of what constitutes a good citizen we may cause men to deteriorate even as citizens.

## II.—The right of every child to proper Food, Clothing and Shelter shall be accepted as a first charge on the resources of the nation

**C**HILDREN have the right to the means required for a full and harmonious development of their powers : mental, physical and spiritual. To accept this claim is an honour and a duty ; to refuse it is to repudiate the democratic ideal.

Advances in knowledge are beginning to make it possible for men of science to specify the physical conditions necessary for healthy development and healthy living. We already know much about the kind and amount of food they require under different climatic conditions. At the same time, stupendous advances in technology hold out the prospect that, before long, it will become possible to provide for every man, woman and child on the planet at least the physical minima of food, clothing and shelter which they need.

Our present concern here is with children rather than with adults. It may be that proper provision cannot be made for the former, without first changing the adult world, and that this would involve far-reaching and drastic social and economic changes. It seems to be less an objection than a challenge to democratic statesmanship, which will, no doubt, see as its most urgent task the provision of the necessities of life to every citizen.

Without waiting for a solution of more deep-seated problems, we urge most strongly that each nation should accept, as a first charge upon its resources, the provision to all children of sufficient food, clothing and shelter regardless of their social class, race, colour, creed or sex. There is no ground whatever in nature or in reason for discrimination. No group should be in a position



of advantage. Yet, in every country, even in the wealthiest, great numbers of children are underfed. All men of good-will see that this is intolerable and must be altered, by government action if necessary.

The war has made this matter one of terrible urgency in many parts of the world. The destruction of fields, orchards, factories and homes ; the breakdown of civil administration ; the killing of so many of the best citizens and all the other evils attending the Nazi efforts to impose their new disorder, will cause dreadful misery and poverty everywhere. The coming generation, more vulnerable than adults, may grow crippled, stunted, diseased. Measures of relief, on a gigantic scale, should be planned now.

Some poor and industrially undeveloped countries will be unable to plan and finance relief on a scale generous enough to meet the emergency. Some, too, have suffered wounds too deep and deadly to be healed swiftly and completely. It will be beyond their unaided powers to provide adequate food even for their children, let alone their adult population, when hostilities end. This is not merely a national problem : our sympathies and duties transcend frontiers. The United Nations have fought and are fighting a common cause : the wounds suffered by any one of them are felt by all.

Relief will have to be planned internationally, and the strong and wealthy nations will have to help the weak. This is a matter for satisfaction : perhaps by working together in this task, felt by all to be necessary, they may learn lessons which can be applied over wider fields. The Atlantic Charter, based as it is on the idea that there is a brotherhood of nations as well as of men, points the way and underlines the necessity for co-operation of this kind.

Our aim, of course, is the maintenance of physical health, the necessary foundation for full development. This aim cannot be realized without the provision of health instruction in schools nor without setting up a generously conceived health programme, including the education of adults in the responsibilities of wise parenthood. We also need facilities, especially in industrialized communities, for wholesome physical and mental recreation, including an ample provision for outdoor exercise : we need plenty of playing fields, parks, paddling pools, play centres, etc. And when cities are large, special care must be taken to make possible that revivifying contact with the earth and with the cycle of the seasons which is essential for spiritual well-being. We need holiday camps, holiday homes, etc.

### **III.—For every child there shall always be available Medical Attention and Treatment**

**T**HE social policy of all nations should make available to every child, irrespective of the accident of birth, the physical conditions necessary to healthy development. In the previous clause we have discussed one aspect of such a policy : the provision of the fundamental material requisites. We now go on to state our belief that this, by itself, is not enough and that the achievements of medical science too should be harnessed in the service of the children. Since a healthy mind is as important as a healthy body this aim cannot be fully achieved unless psychological guidance and treatment, in addition to ordinary medical treatment, is also made freely available to all maladjusted children.

Some nations may be too poor fully to avail themselves of all the possibilities which the advance of knowledge has put at the disposal of mankind. Here more fortunate nations must feel their responsibility : no one, anywhere, should rest satisfied until all children everywhere receive treatment which he would consider good enough for his own children. In the case of wealthier nations, we consider that among immediately realizable objectives we may list the following : efficient midwifery, periodical health examinations, availability of specialists, hospital treatment and nursing services, free convalescent and holiday homes, protective and preventive measures against communicable diseases, and child guidance clinics. In a word, we want to see services



sufficiently good and comprehensive to satisfy those best qualified to judge : the medical and psychological professions in each country.

All this represents no ambitious, idealistic programme of objectives to be attained only in the far-distant future. On the contrary, if we decide to devote to the necessary planning the care, energy and devotion so freely expended on war-like measures, it will not be long before we come into sight of our goals. The resources of modern industry are immense, the latent powers of modern society are still largely untapped. There stand in our way many difficult problems, but they can be solved. It is not beyond the skill of administrators to make available what is scientifically possible.

So far we have thought chiefly of normal children. We should not forget, however, that the words 'all children' obviously include those who suffer from mental or physical handicaps or defects ; for instance, the blind, the deaf, the epileptic, the cripple, the mentally backward, the delinquent. With sympathetic care the lives of such children can be made happy and most of them can learn to make worthy contributions to the community. Since prevention is better, and certainly cheaper, than cure, general preventative work should be encouraged. We want child welfare and school medical services, nursery schools, open-air schools, free orthopædic treatment and hospital schools ; early treatment of rheumatism, heart disease and all deficiency diseases ; early diagnosis and treatment of educational backwardness and special disabilities. In addition, we need a sufficient number of special schools for children handicapped for any of these reasons. All these services must be available free to those who cannot pay for them. We would stress once more our great guiding principle, namely, that the proper action of the democratic state is to make available to all alike what is already available to the favoured few.

One class of children needs special mention—the delinquent. All too often their delinquency is merely an infantile reaction to an unhealthy environment. They find themselves in conflict with society through no fault of their own. To punish them vindictively, instead of treating them therapeutically, and thus to hamper them in their development towards responsible adulthood, is short-sighted and wrong. It is bad for the children, and bad for the society of adults. Young delinquents have a right to be dealt with as society's charges, not society's outcasts ; with the home, the school, the church, the court and other institutions used wisely to restore them wherever possible to the normal stream of life.

Happy and successful development in childhood is based on a happy family life. Administrators must take care to handle their ordinances so that, whenever possible, they will strengthen, not weaken the family unit. On the other hand, as English experience shows, state social services have the effect of reminding parents of old obligations and making them aware of new horizons.

#### IV:—All children shall have equal opportunity of access to the nation's stores of Knowledge and Wisdom

DEMOCRATS dream of a social order in which every human being shall be able to attain to the fullest stature of which he is capable, and be recognized by others for what he is, regardless of the accident of birth. They accept, as an axiom of social policy, the claim that all children are born and remain free and equal in rights, irrespective of their race, or sex, or creed, or social position. It is wrong that one section of the community should find the path to the higher stages of education easier than any other. Merit and functional fitness should be the sole criteria of advancement.

Educational institutions, such as universities, which receive public money, should not open their doors more easily to one class than to another, for this is an unjust form of subsidization.

Democratic ideals are more easily attained in lands where all education is free ; where grants to students are numerous and ample ; and, above all, where a Common School exists.

It should not be thought that this claim to equality rests only on moral grounds or that our motive is only a desire for social justice. As modern society grows more complex, we need to draw on ever wider sections of the people, on larger reservoirs of intelligence and character. We can no



longer rely, as of old, on privileged groups : their numbers are insufficient and the distribution of intelligence among the population bears little or no relation to wealth.

In order to avoid possible misunderstanding, we must add three notes. First, we hope no one will think that we want education to be nationalistic in spirit : although we know that children first view the world from the standpoint of their own nation, we hope that their sympathies will grow through national patriotism to the broader ideal of loyalty to the brotherhood of man.

Secondly, it must not be thought that we suggest that every child should receive precisely the same education. In fact, this would mean denying to some just that equal opportunity of self-development which it is our object to ensure. Courses must be provided to suit the needs and capacities of children of all types. The criteria of selection must take no account of social position, race, creed, or sex.

Lastly, we would add that we realize that true equality of opportunity cannot exist in societies where the home environment of some children is profoundly unsatisfactory because of the poverty of their parents. It may be that educational equality cannot fully be attained unless adult society is first transformed. It was not our concern here to discuss this fundamental point, but only to express our view, which is that the proper action of the democratic state is so to arrange the provisions it makes as to help in the removal of unnatural barriers and to establish equality among children in cases where inequality arises, not because of innate handicaps or inherited defects, but only from the unequal distribution of property or through other social conventions or customs.

## V.—There shall be full-time Schooling for every child

NO nation can hope to maintain its existence in the modern world, let alone make life happier for its citizens, without providing universal, free and compulsory education. Since children need a sheltered environment and protection from exploitation, this education must until adolescence take the form of full-time schooling. All this is generally agreed. But there is great diversity of view regarding the age at which full-time schooling should cease.

Some countries are poor, and the labour of young people is needed to provide the essentials of life. Again, if the reproductive rate is high and the average expectation of life low, it is idle to ask that everyone should be forced to remain at school until 16 or 18 years. Each country will have to consider those matters with due regard to economic possibilities. Yet, here too, the welfare of the children themselves should be the paramount consideration. It is the duty of organized society to provide for everyone ample opportunities for education and the fullest nurture of every special ability, talent or skill.

In the conditions that exist in highly industrialized societies, the full and healthy development of human beings cannot be ensured unless all pupils who can profit by it are free to stay on full-time education until the age of 18. Others for whom an earlier entry into industry would be more beneficial should remain under educational guidance, and participate in day continuation education, until 18 years of age. In all cases subsistence allowances should be paid where necessary.

## VI.—Religious training should be available for all children

WE want our people to dream dreams and to see visions. We want them to respect the dignity and personality of others and therefore be revolted by cruelty and injustice. We want them to love other men, to feel brotherhood for all. We want them to believe in goodness as the natural state wherein is found the satisfying life. We want them to obey the call to the narrower self to come out into the more spacious world of purpose, comradeship and of communion with the deeper spiritual realities.

We need, in our education, forms of training which help men to be tolerant and to welcome diversity ; which inculcate feelings of duty and reverence ; which foster a spirit of unity transcending communal, national, social and racial barriers so that men are drawn together to live and work in fellowship.



Such training, we believe, can only be given by what is conventionally called in English, 'religious training'. These words do not imply the teaching of dogmas. Still less do they mean that education should be dominated by organized religious bodies. Indeed, some of us would prefer non-religious ethical teaching, hoping that this would suffice. Others, of course, stand openly for a completely denominational education.

In many countries the kind of teaching we have in mind has long been associated with that of the Christian faith. In some, men have found purpose and inspiration elsewhere. There are many paths to truth. We ask that none be barred, and that no one should be driven unwillingly along any one of them.

We should add that, in spite of our disagreement in these matters, we all agree that in order to embody the democratic ideals into a just society men will have to be inspired by forces which spring from a deeper dimension of life.

## CONCLUSION

OUR aims cannot be realized without a great deal of international co-operation. This is an argument in their favour. One of the best contributions we can make to the secure establishment of peace among nations is to persuade them to work together towards aims jointly agreed to be desirable.

We therefore urge that an International Office of Education be immediately set up in London or Washington or Moscow and that this international office form part of the machinery of the future peace treaty. It should include within its ambit, as one of its departments, the International Institute of Intellectual Co-operation, the International Bureau of Education (Geneva) and perform all the educational work once done by the League of Nations.

The fundamental purpose of the International Office of Education would be to take care of the interests of children everywhere.

We also urge that Educational Attachés should immediately be appointed to each embassy and legation. The duties of these Attachés would be parallel, within their own field, to those performed by other attachés and their official status should be similar.

Among the specific tasks which urgently need to be considered, we would list :

1. The consideration of all problems, which will arise immediately after the war, connected with the feeding and care of children of all nations, especially in the devastated lands

2. The preparation of plans to assist with the rebuilding of schools, the refurnishing of museums, the re-equipping of libraries, laboratories, etc.

3. The preparation of plans to ensure the mental cleansing of the youth debased by the Nazis

4. The encouragement of all forms of international educational co-operation : such as exchanges of teachers, visits by children, youth travel, international school correspondence, exchanges of books, apparatus, etc.

5. The taking in hand of the urgent and extremely important problem of agreeing on an international auxiliary language to be taught everywhere

6. The protection of all teachers everywhere from any form of political and social pressure

7. Methods of ensuring that educational reconstruction becomes an integral part of international policy.

In brief, the International Office of Education would have to do all it can to cement international solidarity and world unity through all types of educational institutions and agencies.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 8  
March 1943

by Hilda Clark, Organizing Secretary,  
Cleve Cottage, Cringleford, Norwich

THE newly appointed Executive Committee met on January 22nd; Dr. Stead's loss as Organizing Secretary was, we all realized, impossible to make good; the most urgent need was to do all in our power to ensure that the results of his teaching should be seen in our own activity.

All of us who are really concerned with educational advance must, I think, use our own feelings of grief, not for mourning and meditation, which might have seemed acceptable in the slower moving pre-war years, but as a spur to action now. In war there is little time for grieving; profitless sorrow has no place. Death has come near to many of us in the last few years; we must accept it as a spur to effort while we live. The letters of sympathy sent to the Fellowship show above all how much Dr. Stead has taught us of his own attitude:

'Dr. Stead alive was an inspiration; his death must spur everyone who believed in his ideals to do everything possible to see that their attainment is speedily assured.'

'We are confident that his great work will be the inspiration of this generation to build on such foundations as he planned.'

'His work will last, and will be an inspiration to those of us with like interests to carry it even further in memory of him.'

'I hope those who knew him will be encouraged to further efforts by his sacrifice of himself—this is the kind of remembrance he would most have appreciated.'

The National Union of Students has sent this note:

'It's strange', said a fellow student to me, 'I only met Dr. Stead once and yet I look upon his death as a personal loss.' This, I believe, is how every student feels who had ever met Dr. Stead on one of his frequent appearances at student conferences or meetings. He was one of the few speakers who after a brilliant speech listened with keen interest to student comments and questions. He listened, one felt, because he was vitally interested in the opinions of youth. He came not to deliver a speech, to tell us what to do; he came to find out what we thought we should do and to help us to do it.

Dr. Stead was a great friend and a keen supporter of the N.U.S., and he first became known to a large number of students at the 1941 Congress of the N.U.S. called to discuss 'The Student, his Subject and Society'. His opening speech at this Congress assured him of the support of students for all time. For he was not one of the 'older generation' who advise youth to discuss, but deny to them the logical outcome of their discussion—action. His words at this Congress will live with all students: 'We want planning and we want research, in order that we may have the knowledge to build the world for which we plan. How are you going to plan so that that knowledge may be passed on to every man? Think hard about these problems, and think until it hurts, for until it hurts there is really no thinking. Have courage to follow where that thinking leads you and, above all, have that joy which comes from facing problems and solving them—one of the greatest joys of life . . . . The mark of a good student, in fact, the mark of any democratic person, is the willingness to search for the truth, and, having found it, the willingness to follow it.'

One of Dr. Stead's personal friends said: 'He died as a crusader; he was a crusader for truth.' We students know this. Throughout his life he worked tirelessly for educational reform. He came not only to our conferences and congresses, but also to small groups of students and remote colleges—wherever he was invited—to talk about every aspect of education. Because he was brilliant himself he helped us to clarify our idea about the reforms we want to see in education.

We know that we have lost a great personal friend and a great fighter for educational advance. At the time of his death Dr. Stead was fighting for an educational bill which would enable every child to have the birthright of a good education. During his life he taught us how to help in this fight. The only tribute we can pay is to work as he worked for educational reform, so that the bill which becomes law is an education bill of which Dr. Stead would have been proud.

May I remind you of Dr. Stead's story of the octopus? Let us make use of the arms we have. We can secure the bill we want if we draw on all our forces. Our tasks at the moment are, as I see them, three-fold; first to equip ourselves with knowledge, secondly to carry forward propaganda, thirdly to get

opinion voiced and so to effect action.

Reports indicate that these tasks are certainly being carried forward with vigour by a number of our members. Here are some notes and extracts from recent letters:

## Reports from Some Branches

**Wembley.** 'The Wembley Branch of the New Education Fellowship began to function officially on Wednesday, February 3rd, 1943, when Mr. David Jordan addressed some thirty people whose interests has been aroused by Dr. Stead during the previous autumn.'

'The Group is meeting early in March to discuss the question "What I should like to see in the new Education Bill". The local M.P. is to be invited to this meeting in order to arouse his interest in our idea of education.'

'Two of the present members are engaged in experimental work connected with the teaching of English and French, about which questions are welcome. Another member has been applying reading tests for Mr. Jordan in the Froebel School, Little Gaddesden, Berkhamsted.'

Miss Stöcker, the Secretary of the Wembley Branch, is evidently another of our much valued enthusiasts. Mr. Jordan is already known in the Fellowship as one of its most active and creative members. Good luck to the Wembley Branch.

**Golders Green.** As this bulletin goes to press Golders Green is planning a meeting on February 17th when Mr. Compton, lately Chairman of the E.N.E.F. is to speak on 'Education and Present Day Problems'. Miss Sylvia Rock, 40 Parliament Hill, Hampstead, N.W.3, together with several friends, is responsible for organizing this meeting; we wish her every success and look forward to hearing of the establishment of a Branch in the near future.

**Nottingham.** The Secretary, Mr. J. Mason, writes:

'Our Branch of the E.N.E.F. of Nottingham and district was inaugurated on Saturday last, 23-1-43, at a meeting addressed by Sir Fred



Clarke. Our membership at the moment is about fifty. The committee is to meet next Saturday and a programme of work will be mapped out.'

This is an excellent start; we shall look forward to hearing of future developments.

**Luton.** 'At Luton the New Education Fellowship, W.E.A., and Education Committee of the Co-operative Movement joined forces in calling an open meeting-conference on Saturday, January 9th, on The Dual System in British Education. At the first session the Mayor of Luton, Councillor John Burgoyne, took the Chair.

'He wished to see the retention of a measure of denominational teaching in the present non-provided schools which (not being closed as unnecessary) would be acquired by the State. He suggested that this could be given by teachers specially selected for the purpose (and in that sense "reserved").

'Canon C. S. Cockbill, Director of Religious Education for the St. Albans Diocese, who followed, was aware of the first essential for the satisfactory teaching of any and every subject, namely the right teachers. Syllabuses mattered little in comparison. He made no extravagant claims for the dual system, but saw something good in its very duality as showing that we were not regimented in some totalitarian scheme. It was a sign of a freedom we should be sorry to lose.

'After a break for tea, the second session under the chairmanship of Mr. K. B. Webb, Headmaster of Luton Modern School, gave an opportunity for the asking of questions, the sharing of experiences and the stating of views by parents, teachers, clergy, T.U.C. representatives, councillors, etc., and the framing of resolutions.

'Speakers did not hesitate to point out to one another, if the point seemed likely to be submerged for a moment, that it was the material, human and ideological or spiritual environment in which children's lives unfold and develop, that was being discussed. "Everything must be settled, as best we can determine it, for the good of the child".

'For individuals or organized bodies who could not agree to the 'agreed syllabus' of resolution 5, there was still the right of withdrawal of the child from religious

instruction and worship; or the opportunity of founding, providing, and maintaining an independent private school.

'The Conference rejected those of Mr. Cutter's proposals which left even the pale ghost of a dual system (by permitting, for instance, two periods per week of denominational teaching to be given to the children whose parents want it) mainly on the score of introducing disunity and disharmony into the life of the school, whose unity was valued very highly by all present. It was decided to send the following resolutions to the Board of Education, the local Member of Parliament, Dr. Leslie Burgin, and to the H.Q.'s of the organizations which called the meeting:

'The Conference recommends that the New Education Bill shall provide:

(1) That the use of any Non-Provided School which is approved as fit or potentially fit for continued use and is deemed to be an economic unit in the education committee's scheme should be acquired for as long a period as the school remains suitable for such use.

(2) That the L.E.A. should have the power, with the consent of the Board of Education, (a) to close an unnecessary school, (b) to alter the organization or age range.

(3) That all teachers and servants in such schools should be appointed to the service of the L.E.A.

(4) That the L.E.A. should have the duty to repair the premises and the duty to make necessary alterations and improvements.

(5) That the Religious Instruction given in the school should be in accordance with an Agreed Syllabus.

(6) That there should be appointed to every school teachers equipped and willing to undertake the religious education of its scholars.

(7) That the subject should be inspected by an H.M.I. who also should be equipped and willing to undertake this work'.

**Leytonstone Discussion Group**  
Mr. Radcliffe writes:

'The first meeting to discuss plans was held on December 8th, 70 people being present. At that meeting a scheme (published in the February Bulletin) was discussed and adopted.

'Subsequent meetings have taken place as follows:

*December 15th.*—"The Meaning of Education." Short papers by a teacher, a parent, a locomotive worker, a shop assistant, and a girl of 17.

*December 22nd.*—"The Meaning of 'Democracy'." Two introductory papers—both by teachers.

*January 5th.*—"The Meaning of 'Culture'." Two introductory papers—by non-teachers.

*January 12th.*—"The Meaning of 'Freedom'." Three introductory papers by a teacher, a commercial artist, and a Borough librarian.

*January 19th.*—"The Purpose of Education in a Democratic Community." Introductory papers by a teacher, a teacher who is also a parent, a parent, and a girl of 19.

*January 26th.*—"Stages in Growth and Development." Address by local medical officer who is a member of the group.

'All introductory papers have been given by group members, discussion has always been lively and the average attendance to date is 56. When the concepts of "Freedom" and "The Purpose of Education" have been fully worked out, typed copies of these, and the concepts of "Education", "Democracy" and "Culture" already completed, will be available for all members.

'The membership of the group is about 100, about 25 only being teachers. The spirit is very keen and there is evidence that the enthusiasm of the members is being communicated to others.

'It is hoped that some members at least will join the E.N.E.F. or that an actual E.N.E.F. branch will emerge from the present group. This, however, will not be pressed, but allowed to develop according to conditions and events. E.N.E.F. bulletins have been sent regularly by Dr. Stead and are being circulated.'

Mr. Radcliffe should be congratulated on the evident liveliness of the Leytonstone Discussion Group. We hope an E.N.E.F. Branch will be established, but meantime we are proud to have at least an acquaintance with this flourishing body.

**Derby.** This branch set up a Youth Panel some months ago which has carried out a very interesting investigation. The following report has been sent to us by the Secretary Miss Scurfield.



**THE ENGLISH NEW  
EDUCATION FELLOWSHIP  
THE NATIONAL FROEBEL  
UNION**

**THE NURSERY SCHOOL  
ASSOCIATION**

AND

**THE TRAINING COLLEGE  
ASSOCIATION**

Propose to hold

**A JOINT CONFERENCE**

**FROM APRIL 28th**

**TO MAY 1st, 1943**

**at University College, Nottingham**

SUBJECT :

**Towards An Integrated  
Education :**

a Comparative Study of National  
Systems in  
China, Norway, the U.S.S.R.  
and the U.S.A.

The four co-operating societies wish to learn for their own guidance the integrating purpose of education in these four countries, and the consequent structures and content of their educational systems.

**Youth Service Survey**

**I.—PARENTS' REACTIONS**

The survey has been taken to ascertain the reactions of parents to the Youth Service in Derby and District. It was originally intended to obtain at least a hundred separate opinions, but the final result has been limited to only 45. These 45 returns have been obtained in accordance with the social groups of the parents concerned, and can, of course, be classified in very many different ways. The two simplest, and probably best ways, are according (a) to social group, and (b) to degree of parental interest. (This latter is an estimate on the part of the interviewer of the amount of interest displayed by the parent in the general welfare of the child or children.)

**(a) CLASSIFICATION ACCORDING TO  
SOCIAL GROUP**

In view of the many possible permutations and combinations of the returns, probably the best thing to do would be to pick out the most outstanding results of the enquiry. This, apart from being simple, is probably the most scientifically correct thing to do because, in a comparatively small sample,

small differences are not statistically significant. The main points are as follows :—

(1) With regard to the parental preference, the Works Club is favoured only by the highest and the lowest social groups.

(2) The Youth Club is undoubtedly the favourite type of organization, being preferred by 69 per cent. of the whole, and increasing in favour as one descends the social scale. The Mixed Club is definitely preferred to the Boys' or Girls' Clubs, again increasing in favour as one descends the social scale.

(3) It would appear to be of significance that pre-Service organizations are preferred by the higher social groups, with a 'nil' return in the lowest social group. There is possibly some connection between this and the fact that 75 per cent. of the highest social group prefer Scouts and Guides as an organization for their children. Political Clubs are not favoured (only 9 per cent.).

(4) With regard to choice of activities, there does not appear to be anything of particular significance, as the various arts, crafts, games, and hobbies appear to be approximately equally favoured throughout the social groups. (Personally, I am surprised and pleased at the amount of parental preference for the Youth Hostels Association.)

(5) There is an overwhelming majority of opinion in favour of adult leadership, somewhat higher at the upper end of the scale, but totalling 96 per cent. of the whole.

(6) There is also no doubt that the majority of parents are against compulsory membership of a Youth Organization, namely, 84 per cent., but there would appear to be about 10 per cent. to 15 per cent. of the parents who are in favour of compulsion.

(7) The favourite number of evenings for their children to attend is quite definitely two a week for the majority, with one a week as the runner-up.

**(b) CLASSIFICATION ACCORDING TO  
DEGREE OF PARENTAL INTEREST**

The returns group the parents into three classes, A, B, and C. The majority (49 per cent.) were in Group A (group with strongest parental interest?—H.C.), 36 per cent. in Group B, 11 per cent. in Group C, and 4 per cent. unclassified.

(1) Of particular interest is the fact that Youth Groups are definitely preferred, with the Mixed Club being a good deal more popular than clubs for boys or girls. The Mixed Club is more favoured in the groups of greater parental interest.

(2) The second favourite activity was quite emphatically Evening Schools with 46 per cent. of the parents in favour of them.

(3) The third favourite activity was pre-Service organizations with 29 per cent. of the parents in favour of them. Scouts and Guides come next, with a smaller proportion of the parents in favour of Church Clubs, Political Clubs, and Workers' Clubs.

(4) It is of some interest to note that the great bulk of Group B were in favour of Youth Clubs.

(5) There is little significant difference in the choice of activities as most of the ones catalogued appear to have about half the parents in favour of each activity.

(6) There is quite an overwhelming body of opinion in favour of adult leadership, numbering up to 100 per cent. in some of the parental groups.

(7) Similarly about 85 per cent. of the parents are against compulsory membership of a Youth Organization, though about 15 per cent. are in favour of it.

(8) About 55 per cent. of the parents in each group consider two nights per week to be the optimum on which clubs should meet, with one night per week second choice enrolling about 24 per cent. of the parents. There does not appear to be anything of significance here according to the degree of parental interest.

(9) About 80 per cent. of the parents said their children still had free time available.

(10) It will be of considerable interest to see how far the preferences of the young people do or do not coincide with the preferences expressed by their parents. This will apply both to organizations to join and to the activities to be undertaken therein.

*[The Young People's Reactions, which are even more interesting than the above, have had to be held over till next month, for lack of space.]*

**Norwich.** The Norwich Joint Committee for Educational Advance, which was set up at the instigation of the local branch of the E.N.E.F., has now published



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its programme. This includes a series of five public meetings and an 'Education Week'. Details of speakers are :

*Tuesday, March 9th.*—Dr. Temple, Archbishop of Canterbury. Chairman : Dr. Cleveland, Lord Mayor of Norwich.

*Friday, March 26th.*—Mr. W. Griffith, President of National Union of Teachers. Chairman : not fixed.

*Friday, April 16th.*—Lady Allen, Chairman of Nursery School Association. Chairman : Alderman F. C. Jex, Chairman of Norwich Education Committee.

*Friday, May 7th.*—Mr. J. A. Lauwerys, Lecturer, Institute of Education. Chairman : Mr. E. W. Woodhead, Director of Education, Norwich.

*Friday, May 28th.*—Mr. G. Chester, General Secretary, Boot and Shoe Workers' Union. Mr. H. C. Dent, Editor, *Times Educational Supplement*. Chairman : Mr. J. Brooksbank, Sheriff of Norwich.

Previous to these meetings a number of 'pep talks' have been arranged when members of the Joint Committee and other local educationists have spoken to various organizations, e.g. N.F.S., M.A.G.N.A., Adult Schools, Toc H, Women's Institutes, Rotary Club, asking for their support and stressing the urgency of the need for widespread knowledge and understanding of the present issues, particularly in view of the forthcoming Education Bill. The

response from these organizations has been excellent, much more than was generally expected. Education is certainly a subject with a strong appeal to-day.

The Norwich Branch has also taken the initiative in calling together representatives of the adult education and cultural societies in the city, with a view to their co-operating in obtaining premises. If the scheme is successful, headquarters will be established which will serve as a club, as a meeting place for committees and societies, as a factor in helping co-ordination of activities. Together with the Joint Committee, it would greatly strengthen the move for educational advance.

**Reading.** Mr. Dennis March writes :

'The Reading Group of the E.N.E.F. is once more a going concern and is likely to prove more successful than in the past as it is doing something more than just talk !

'We have decided to make a survey of education facilities in Reading and have already set up these commissions : Infant and Nursery, Post-primary, Youth Service, Juvenile Delinquency and Medical Service. Other commissions to include the remaining services and institutions are likely to be formed shortly.'

These plans of work are to be commended very strongly ; discussion is necessary for clarity of purpose, but without activity to follow, it is rightly regarded as 'just talk' !

The English New Education Fellowship, the National Froebel

**Easter Conference** Union, the Nursery School Association and the Training College Association propose to

hold a joint conference from April 28th to May 1st, 1943, at University College, Nottingham. The subject is 'Towards an Integrated Education', a comparative study of national systems in China, Norway, the U.S.S.R., and the U.S.A. The four co-operating societies wish to learn for their own guidance the integrating purpose of education in these four countries, and the consequent structures and content of their educational systems.

Please book immediately as accommodation is very strictly limited (5s. reservation fee).

The Executive Committee, at their meeting on January 22nd, recorded their appreciation of the services of Mr. E.N.E.F. Chairman J. Compton, the outgoing Chairman, and thanked him very warmly for his support of the Fellowship. Mr. E. W. Woodhead, Director of Education for Norwich, was elected Chairman for the coming year. This, we feel sure, will be strongly approved by the Fellowship. Mr. Woodhead has an intense interest in education, a passionate wish to see reconstruction set on foot, together with most exceptional ability in penetrating to the core of complex problems. We are more than fortunate in his taking this leading position, and can confidently expect success with such support.

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# Letter to the Editor

199 GLOUCESTER PLACE,  
LONDON, N.W.1.

DEAR MADAM,

In recent times society has begun to develop a conscience about preventable deaths, and in particular is making serious efforts to reduce infant mortality. But is it worse that a baby a few days old should die, than live to spend a lifetime in misery and unhappiness?

Fortunately the knowledge that neuroses, maladaptation and certain cases of delinquency can be cured by psychotherapy is gradually spreading. There is a certain readiness to make use of these curative possibilities; nevertheless we psychologists are told again and again that we must not give too much time to individual cases. It is impressed on us that we cannot devote hundreds of sessions to a single patient, when there are thousands or tens of thousands in a great need. Under present conditions medical psychologists, unless they concentrate on a narrow private practice, find themselves confronted with an impossible situation, with an overwhelming need for their services that is ridiculously beyond anything they can hope to satisfy. As medical psychology is still young, lacking long-established traditions and sufficient prestige, most of its practitioners are inclined to be timid and apologetic. They point out that it is sometimes possible to help a patient in a single interview, they emphasize that certain cases can be cured by a short course of treatment, that to some even a few talks may make a considerable difference. All this is true, no doubt. But it glosses over the fact that we can offer even a short course of treatment only to a small fraction of those who need it, and that there are many whom nothing but the most intensive treatment will help. In other words, medical psychologists apologise because they cannot provide 'Woolworth psychotherapy', because they are unable to cure neuroses and unhappiness which may have taken half a lifetime to develop, by means of a five-minute talk—the equivalent of a sixpenny drug. Instead of being on the defensive, we ought to have the courage to state that if it is considered necessary and proper to spend hundreds of hours on the repair of a complicated engine, it should be regarded as equally legitimate to devote the same amount of care, trouble and time to the cure of a human being, who is surely at least as valuable and as complicated as any machine. When we plead for the chance to be allowed to treat criminals, we tend to argue on the lines that by so doing we are saving money to the taxpayer and trouble to the police. Strangely (or perhaps it is not so very strange, after all), persons who object

to psychotherapy as being too lengthy and costly quite readily acquiesce to the fact that some delinquents spend 20, 30, or even 40 years of their life in prison. The desire to alleviate unhappiness and despair still counts for very little. We are sometimes reproached for 'wasting' time and trouble on delinquents when so much less is done for law-abiding citizens. This argument, harsh and intolerant as it is, unfortunately contains an element of truth. If the standard not only of living but of happiness were a reasonable one, the average man would not grudge help given to those more miserable than himself.

I do not believe that any social system can function satisfactorily, unless the majority of the population is reasonably happy. To achieve this aim we should not rest content with improvised methods. Society should concern itself above all with the happiness of children. Most people feel to-day that the State should be responsible for providing children with the necessary minimum of food and education. But happiness is as important as vitamins. A man who has had a happy childhood can look after himself and be of help to others. Parents of the upper classes try to give their children the best opportunities for a favourable physical and intellectual development, and many demand that equal chances should be made available to poor children. But the emotional side of development is at least as important as any other. Though economic factors are responsible for much unhappiness, they alone can never create happiness. To put a sink in the kitchen or instal a bathroom will save much work and improve hygiene, but happiness does not depend on comfort. It depends mainly on human relations.

*Melitta Schmideberg*

## Book Reviews

### **Disease and the Social System.**

Arthur Guirdham, M.A., D.M.,  
B.Sc. (Oxon.), D.P.M. (London).  
George Allen & Unwin. 10/6.

Dr. Guirdham has produced a closely reasoned book in which he deals with the causation of disease from a refreshingly new angle. He suggests connections between psychological and physical illness which, if not altogether new, are stated in a new way and with a vigour and insight which lend interest to his thesis. Briefly, his subjects range from current medical education with its decline of the healing art in favour of the development of the purely mechanistic and chemical methods of treatment (which he rightly deplores), through the question of the social causes of disease to the factor of stress in modern life—the need for emotional

relaxation as a therapeutic agent; he deals widely also with those psychological problems first propounded by Freud and afterwards developed by his many pupils and followers in the medical world.

So far as these problems are concerned the author does not agree wholly with the opinions of the pundits. And this is all to the good because without diversity of opinions and ever new explorations in the same field, no true progress is possible. Dr. Guirdham emphasises one point, which is too often overlooked. That is, that the human being is a personality and that in medical treatment no aspect of that personality may be neglected. For successful therapeutics each individual must be treated as a whole entity and it is ridiculous in our present state of knowledge for any medical practitioner to be solely a surgeon, a physician or a psychologist. This will be recognized by medical science in the future, and through the appreciation of this simple central fact the doctor may become once again not a specialized scientist but a healer.

The fact that this reviewer is primarily a medical psychologist necessarily makes him differ from Dr. Guirdham on many points. For example, the author refers to the psycho-analytical method in rather too sweeping a manner and does not point out (of course he must know) that there are many methods in analysis, each of which is adapted to some patients but not to others. He does not mention the occasional value of shock tactics in shortening analysis—to the benefit of the patient's purse and the physician's time. He does not emphasise the fact that the libido—the life force—has many channels through which it can express itself and in which it can be repressed for the production of health and disease, ecstasy or misery. Or that the physician's main task is in freeing the channels so that the libido may emerge as a force of potent joy.

There is a valuable chapter on the connection between physical disease and sexual dissatisfaction. Especially he brings out well the little recognised connection between rheumatism, with its rigidity and tumescence, and the disfunction of the sexual organs, and the possible relation between cancers and the hormones connected with sex. It is noticeable that the 'cancer age' corresponds closely with the involution of the sexual glands.

This is an important book which should be read not only by the medical profession but by the layman as well.

*Olaf Gleeson*

### **Phillipson : Education—a Search for New Principles. (Routledge. 5/-.)**

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hopes and intentions in educational reconstruction. How many of these realize or admit the irreconcilable enmity between creative education and the capitalist organization of society? Herbert Phillipson's book faces us with this fact. It should be a valuable corrective to those who have been led to think that after the war all our social institutions can become better and better, while our way of life remains largely determined by a competitive and predatory organization of industry; also to those who think that glass and steel and white tiles will reform elementary education, and perhaps to those teachers in progressive schools who do not question whether creative social ideals are compatible with the acceptance of middle-class privilege.

Phillipson describes clearly how in the social environment of the child the stage is set for the destruction of all the patient work of the teacher, for the substitution by competition and strife of the creative and co-operative impulses fostered in the isolated life of the school.

The author develops his thesis, not only from the observed facts of social life, but also from psychology. He criticises Freud, on anthropological evidence similar to that used by Suttie in *The Origins of Love and Hate*, for assuming that the psychological nature of man and intrinsic elements such as the Oedipus complex, have an unchanging existence independent of the social matrix, that these intrinsic elements have to be reckoned with in all situations, and that the function of education is to 'inhibit, forbid and repress'. Phillipson concludes that, on the contrary, the evil manifestations that we deprecate in individuals — greed,

jealousy, hate, etc.—cannot be marked out as permanent impulses in man; they are part and parcel of our present social order, created and fostered by it. He goes so far as to say that our new society will have nothing to do with these attitudes.

The writer goes too far in his attack on Freud and in his expectations as to the nature of man in a new society. I think it should be recognised that Freudian psychology is in part a product of a patriarchal and competitive society and can only be understood fully in its social context, but it is surely unwise to expect too much of the new man in the new society. It is probable that we shall have destructive impulses and waywardness in man to contend with for a very long time to come; even in a socialist world we must be prepared for intense struggles and bitter disappointments. It will be quite enough cause for joy if as a result of post-war changes the educator finds the environment on his side instead of against him.

I am not sure that the brief quotation from Freud really represents the Freudian view as to what education *should* be, however true it may be of education, as a whole, now. It certainly does not represent the view of countless educators who acknowledge a great debt to Freud and his successors in helping them to set children in some measure free from repressions and inhibitions.

These criticisms do not take away from the great value of this book as one that should be read alongside other statements of educational aspirations or plans. There will be plenty more of these as time goes on and many attempts made to evade the central truth—that the education of the whole man can only be achieved in a whole—or wholesome—society. The war gives us for a time a feeling of togetherness—of a common uniting purpose. What guarantee have we that this is not an illusion, and that at the end of it we shall not find the peoples of the world once more rent by the internal discord of economic war? There is plenty of evidence, a little below the surface, of destructive political forces developing and waiting.

Although Phillipson gives us a satisfying picture of what education might be in a 'whole' society, what the book will do to most of us will be to make us ask—what can we do *now*? Obviously, we must try to understand the nature of existing political forces and be ready to take part in the political struggle that will follow the end of the war, if it does not come earlier. But we may also do something to prepare boys and girls to face the realities of a world that is at war not only in the seas and continents, but in its inner life. We must do all we can to help them to be consciously aware of, and to face courageously,

the lack of harmony between the true aims of education and the impulses that determine the structure of existing society. We may succeed only with a few, but these few may play a significant part in the struggle a few years hence. *Kenneth C. Barnes*

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Section III, *Journals*, consists of those organs which represent the leading educational, psychological and sociological societies and associations—Most of the sets are very incomplete, except for recent issues, but it is hoped to keep them complete from hence-forwards.

Would-be students should find their way to the library at 17 Manchester Street, W.1 (Tel. Welbeck 6037) and readers of the *New Era* should note that Miss James will gladly give any further information and send an application form if requested. A half-guinea, which is the yearly subscription, could hardly be better spent.

*B. Low*

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# THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

APRIL 1943

Volume 24, Number 4

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## Camp Schools and Community

A. H. Radcliffe

IT should be stated at the outset that what follows is a record of the experiences and impressions of one who (a) was a resident master in a Camp School for nineteen months; (b) moved freely about another for nearly a week while staying in the neighbourhood; (c) has made verbal and written contacts with others working in such schools.

Planned before the war to house complete school units for periods during the summer months, the camps were seen in early 1940 as a means whereby the Evacuation problem might be more effectively solved. No general enthusiasm to make use of camps was shown by the local education authorities, chiefly because accommodation and equipment for a protracted stay, especially during winter, were considered inadequate. However, all the thirty-one camps were occupied, and a new type of boarding school in England was initiated.<sup>1</sup>

The Camp School experiment, so the President of the Board of Education informs us, is being watched closely, with the view, one assumes, to widening the field of boarding school education after the war. We should attempt therefore to assess as accurately as possible degrees of success and failure in this new type of schooling.

It should be asked first: 'Are the typical easy assumptions about the value of a boarding school education, even if true for established schools, immediately applic-

able to Camp Schools?' It should be remembered that the camp population has never reached the limit of accommodation and is declining. One would assume that the regularity of meals and bed-times, coupled with an open-air life, would ensure at least ideal health conditions. Yet there is evidence that on the average, camp school children do not surpass, even if they attain, the norms of height and weight attained by their friends who stayed at home.

The boarding school, we are told, teaches a child to live as a member of a community, to control his temper, to take knocks without running to his mother, to accept the rubbing off of corners. There is something in all this, but it is too sweeping. It assumes that a group of people living together constitutes a community, an organically functioning whole. The living may be communal and there must be some give-and-take, but it is futile to imagine that this is the same thing as a body of people unified by a common purpose, inspired by a common ideal and living in communion. Controlling one's temper, having corners knocked off may appear superficially to be desirable. But what goes underground in the personality in consequence? Real community living does much better. Because the individual counts as such, and as a member of his society, his temper tends to rise less, and he no longer feels the need to assert himself.

My personal contention is that

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the Camp Schools have, in the majority of cases at least, thrown away a glorious opportunity. The average boarding school cannot rise to the full stature of community: it is tied to a set of false notions, chief among which is the idea that education is a preparation for life, and not that it is life lived at its richest and fullest here and now at any and every stage. Those notions harden into a tradition which become the school's pride and often its members' bane. The Camp Schools, by their very novelty constituted a new move in education—fraught with vast possibilities for experiment in real community living, with consequent wide social implications unfettered by any dead weight of tradition or set notions. Why have results been so disappointing, experiment so tentative? Primarily because hardly any one, administrators, teachers or parents, saw what might be attempted; so that Camp Schools in the main are still town schools functioning as nearly as possible as before, only just somewhere else. This is true in spite of the fact that a few children here and there attend to the pigs or bees or other 'side shows'. Usually such activities are regarded either as of dubious worth—except when the photographer is about!—or as mere lesson dodging. A secondary school housed in a camp must still get its quota of Matriculation passes, etc.: only so will it be deemed to be educating its scholars satisfactorily. The tyranny of the examination, the 'preparation for

<sup>1</sup> For a fairly detailed description of these Camp Schools see *New Era*, December, 1941.



life', restricts fine opportunities for living. The few possibly benefit economically by their success, but all are denied the chance of looking in communion into the face of an entirely new situation in life and of garnering the vital experience of dealing with it.

Implied in the assumed advantages of a boarding school life is the idea that it is good for children to be separated from their homes for varying periods. It is rarely taken into account that the child may have some notions about this. They will not be formulated and stated: they will exist rather as unconscious reactions, but they are of greater significance than the preconceived notions of adults. A child who wets his bed consistently at camp but not at home is hardly benefiting from camp life. I think it should be recognized that the Camp School child comes on the whole from a home economically inferior to that of the boarding school child. The camp may actually give the child better food, accommodation and surroundings than his home, and yet, he looks forward longingly to Parents' Visiting Day—usually once a month—and in some instances begs to be taken home; back, possibly, to squalor and lack of attention. Why? In the economically superior home the children are not regarded as possessions, these being represented in material form. In the poorer home, material possessions being small, the parental attitude towards the children tends to be much more possessive, and the emotional tie-up in the family is intensified. Detachment from this insecure situation becomes unendurable: only security in a situation and faith in its soundness gives the necessary confidence to face a new one. Not until camps are staffed with people specially selected, not for their academic qualifications but for their appreciation of problems like these, will they be really successful.

It has been freely asserted that by the placing of town children in the country they will learn to appreciate the outlook of the countryman and to lose their narrow urbanized attitude to life. The evidence is far from conclusive. I find the town child tends to flounder in the country and takes every opportunity to get into the nearest town. What he loses of

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urbanization is not its narrowing influence but its broadening effect. Cut off from normal urban stimuli and deriving little compensation from his immediate surroundings, he often strikes one as less mature than the unevacuated child. One fact stands out stark and clear. Almost without exception camp children envisage nothing on arriving at leaving age but returning to the town and taking up an essentially town job.

If I have indulged freely in adverse criticism of the Camp School situation, I am not unmindful of many happy experiences in camp, nor of the fact that many children are reasonably contented there. But I have spoken of easy assumptions, lost chances and the possibility of the continuance of the Camp Schools after the war. That continuance I would welcome if all assumptions are critically examined before action is taken, and if chances are fully realized and accepted. Here are certain essentials:

(1) Dual control<sup>1</sup> must go: the Education Authority must be the arbiter in all Camp requirements.

(2) Staffs must be carefully selected. People are needed: (a) who will see how to introduce into the loose community of the school some of the organic nature of the home community; (b) who can stand outside their job and view it against an ever-widening sociological background of their own. Their quarters should be such that when necessary they can get away from the children *and one another*.

(3) Self-government should be practised, not merely taught. The existing house or prefect system doesn't usually achieve this. Authority is merely delegated (or dissipated?) downwards from the staff to the officers. It should, and can be, handed upwards from the children.

[Mr. Radcliffe's account of Camp Schools differs materially from Mrs. Turner's published by us in December, 1941. We feel that many of Mr. Radcliffe's comments are important and should welcome informed correspondence on the present and future uses of Camp Schools—ED.]

<sup>1</sup> i.e., the present system according to which the teaching staff is responsible for everything connected with the welfare of the children, whereas the Camp Manager, representing the National Camps Corporation, by whom the camps were built for the government, is responsible for purchase of food, provision of meals, furniture—other than school furniture—modifications to buildings and grounds, and engagement of domestic staff.



# A Defence of Education in the Arts<sup>1</sup>

Recorded by W. R. Niblett

**M**OST subjects now taught at school attempt to train the pupil to think logically and to build up a store of facts; few concern themselves much with training him to sense exactly and to feel with discrimination. In the curriculum as a whole the emphasis is laid upon acquiring skill to analyse various aspects of knowledge rather than upon developing insight into the wholeness, as well as knowledge of the parts, of things. Intelligence itself is regarded as capacity for analysis rather than as power to be appropriately attentive to real life as it presents itself. And yet it is not possible to think rightly unless one feels rightly, for unless the elementary power of feeling and experiencing remains fresh and lively, thought is distorted and 'culture' becomes impossible.

Ultimately indeed all power to analyse is dependent for its very material upon capacity for immediate experience. The quality of our living is dependent all the time upon the quality of our immediate feeling and awareness. The prime reason for encouraging our pupils to read good literature, to listen to good music, to look at good pictures and to make music, paint pictures and write for themselves is this: that such activities preserve and increase for them their powers of experiencing, their 'hospitality to life'.

*The relevance of the arts in fulfilling personal needs.*—Through experience symbolized in the 'as if' form of literature, painting, drama, music, dancing, a child or adult can experiment with the control and expression of the contents of his own immediate inward and individual experience, just as in the Science laboratory and workshops he can experiment with the control of the outside world. Because the Arts provide an 'as if' situation, instead of a 'real' one, he is free to explore those feelings and

desires that have to be inhibited in everyday life, either because they are too socially destructive or because they would commit him too soon to irrevocable decisions in actual conduct. He can also re-enact, in an 'as if' way, those experiences he has already had which were too sudden, quickly passed or overwhelming to allow time for adequate comprehension.

By finding a coherent expression of feeling in an objective and disciplinary medium and a medium which is a basis for communication with others, the child becomes emancipated from a hidden and possibly fearful phantasy life. He comes to believe in himself, through his discovery of a coherence within, something which is more stable than the gusty moods and strong emotions of infancy. He becomes a more integrated and stable personality and gains a real and valuable feeling of self-confidence.

The arts, moreover, bring an enlargement of experience of many kinds, and they educate in discrimination. This is seen, for example, in the increasing sensitiveness to the significance of forms and their relationships, whether they be visual or auditory. They enhance and refine experience of emotion, mood and character. But above all, they give joy—and the bringing of joy into life is self-justified. Without the nourishment which joy brings, the spirit quickly becomes starved and shrivelled.

*The relevance of the arts in fulfilling social needs.*—The fulfilling of individual needs is itself, of course, a fulfilling of social needs. If the arts help children to grow up into healthier adults, with integrated personalities, and into happier adults, who can express and enjoy—the social importance of the arts is obvious.

Communication of the inner life of feeling in poetry, music, acting, dancing, literature, painting, modelling, and in the art of conversation, is as essential as the communication of knowledge of the outer reality of facts, if not more so; for uncommunicated and therefore unknown and unco-ordinated feelings are probably more disruptive of

## A Piece of Group Thinking

community life than any ignorance of facts about the external world. We must think of the arts in education as concerned with day to day problems of living; but this is difficult for many, since the arts are concerned with the inner reality, facts of mood and wish and loving and hating, rather than with the outer reality, though seen in terms of that, but it is the outer reality of electricity and steam, and so on, that this mechanistically minded age feels to be most important and therefore most 'real'. So the arts come to be looked on as something dilettante, a pleasant frill to living, instead of the very texture of life itself.

As our civilization has advanced, there has been a breakdown of many of the communal activities which used to encourage the arts. We no longer experience the deep organized emotions stirred by the ritual dance or the choric chant, and this starvation is serious. The Fascist states have fully realized this and systematically exploit these emotions by mass rituals and displays. The problem is to give free expression to these fundamental human emotions and yet not to misuse them when they are liberated. We must provide, in varying ways, moments when 'the dykes of personality are broken down'. This 'loosening' operation is effected through the arts, which, springing themselves from 'more than usual emotion with more than usual order', are the best teachers of a sense of ordered freedom.

One of the dangers to-day is that with all our organizing, ordering and planning of society, we make it hard for men to look upon their fellows as men, easy for them to look upon other people as units or mechanisms. Since the arts are a medium through which personality is conveyed as personality, in them we have a great safeguard against the unchecked development of such a state of affairs. In them too we have a preventive against the atomization of society, for through the arts can be expressed emotions and experiences which powerfully bind men to each other as a family. Incidentally they are a help towards the direct understanding by men

<sup>1</sup> For the past two years a group of a dozen or so people interested in the arts and their teaching has been engaged, chiefly through correspondence, in trying to think out anew the place of the arts in education and the best ways of teaching the arts in inter-relation with one another. Here are set down some of the results of the preliminary thinking of the group.



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one of another. A great many social and international misunderstandings are caused simply through lack of perception and intimate feeling of the essential humanity and likeness of other men.

As a means of expression by the community art may fulfil the same needs for that community as for an individual—crystallizing a feeling or a desire otherwise unexpressed, and making it both communicable and creative. Many religious buildings, particularly the Greek and those of the Middle Ages, illustrate what is meant here, in the modern world, as does a planned city, with its civic and social services and amenities.

It is, however, in the long run only by developing judgment that the aggregate of the individuals who form the community, town, city, nation, can be equipped to express itself finely in the things that pertain to civic and national, or corporate, life. In the curriculum of most schools to-day, little or no provision is made for guidance of the older pupils in the understanding of the visual arts, as distinct from the drawing and craft exercises given to younger pupils. In view of the direct bearing of visual instruction on the everyday surroundings of the citizen, this gap is deplorable from a political as well as from an intellectual standpoint.

The separation of art from any vital function in society, accompanied by the over-specialization of the artist, is a condition which has been developing for the last two centuries and one which is, for instance, faithfully reflected in the teaching of art in art schools and in secondary and elementary education. It is a disease that must be attacked from all points—there is no question of 'which end to begin'. The most advanced of the secondary schools, some of the Junior Art Schools associated with industries and perhaps a few of the elementary schools are already much nearer to laying the foundations of a live art, integrated in society, than are most of our Schools of Art to-day.

By encouraging children to paint, to write poetry, to make music and to practise real instead of pseudo crafts, something has been done to abolish the great gulf fixed between the public and the 'real artist'. Children so educated will

help to form a society in which the artist is at least regarded as an ordinary being. But enough has not yet been done. So long as the 'arts' are separated from other subjects in the curriculum instead of using them on the one hand and permeating them on the other we cannot hope to see art regarded as a function in society. It remains a function of the individual only, in the privileged but ultimately sterile form of 'free-expression'.

The crafts should be in a slightly better position in so far as they are usually conditioned by a social purpose, within which originality may be exercised at discretion. This may be among the reasons for the popularity of the crafts with older pupils who are beginning to lose their adolescent need for purely personal expression.

*The arts in relation to other subjects.*—Almost every subject in the school curriculum can make use of art, though admittedly some more frequently and easily than others. The dramatic arts, together with dancing, form one natural 'complex' and dancing should be given an honoured and essential place wherever the arts are cultivated. Dancing, especially of a form linked with musical expression on the one hand and with dramatic expression and mime on the other, may be regarded as the fulcrum of the arts, manifesting both spacial and temporal rhythms. It was so regarded in ancient India where music was understood as the 'harmonious synthesis . . . of song, instrument, dance and expression'.

The more academic subjects may also provide 'subject-matter' for painting and writing which have, for too long, been restrained within the bounds of everyday visual experience. The nature-books of Père Castor and some of the 'Puffin Books', for example, have shown us the possibilities of a harmonious blend of scientific fact with visual, decorative and story treatment. Such things are not outside the power of a child to achieve in his own way. There is a natural appetite for unusual experience which is too often wasted in the expression of purely fictitious adventure (wild west, etc.), but which might be used in recording fresh knowledge, itself an adventure, imaginatively.

*Some Practical Considerations.*—It is of great importance that a teacher of literature, music or any of the arts should himself be open to the life of things, willing to reveal to his pupils, and to share with them, his enthusiasms and enjoyments. The content of his pupils' experience may not be great enough for them to understand fully the reasons for his enthusiasm, but if it is sincere it will communicate itself and kindle its own fire within them.

Secondly, it is difficult to over-emphasize the value of playing good music, reading good prose and verse, showing fine buildings and pictures to one's pupils. Very often teachers tend to feel that what they are paid to do is to 'teach' in the sense of analysing, commenting,

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setting and marking exercises. Instead they would often succeed better if they spent a greater proportion of time in letting works of art speak with their own voice. A class-room can sometimes be a place in which life and experience come home to minds and spirits. It is a golden rule that the parts of any work of art should not be studied until the whole has to some extent been enjoyed—and this applies whether it be a piece of literature, a picture or a musical composition. Consideration of matters of structure, technique, style, historical interest, debt to other works, should not be made until the children have had a good chance of 'feeling' the whole.

It is essential that children at all stages of school life should be encouraged to do creative work of their own. Some of this should be communal in type, some individual. With children of senior school age and above, not enough attempt is usually made to give opportunity for self-expression through music—for example, by the making of rhythms, melodies and compositions, by bodily interpretation of such music through voice or instrument. Mime, dramatics, mural decoration, singing, orchestral work, are all forms of aesthetic experience in which groups can take part as a community. As far as individual creative exercises are concerned in the English period, too much attention is often paid to essay-writing as compared with other forms of expression through words

—the making or writing of speeches, stories, plays, biographies, characterizations, imaginary diaries.

And, finally, it is to be remembered that all quickening of understanding of life, wherever given, will tend to help the appreciation of painting, literature, music and works of art of every sort. Travel, being with people whose lives have quality or freshness, loneliness, suffering private or shared, all may be potent influences in deepening that sensitiveness and ability to experience without which aesthetic education cannot be deep. The teacher of the arts will often do much for his children simply by keeping himself an experiencing, sympathising man or woman.

It will be clear from what has been said that a mere revision of teaching methods and content of syllabus in the various so-called 'arts' subjects will by no means bring about that modification of approach to life and enlargement of experiencing power which is vital both to the personal and social health of our people in the coming years. The trouble will not be overcome merely by altering the timetable so that an extra portion of time is given to the Arts subjects. It has been all too usual for parents, teachers, inspectors, school administrators and University professors to regard aesthetics as a laudable amenity of school life, adding a little charm to the more solid achievements of mind-training and

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# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 8—continued  
April 1943

by Hilda Clark, Organizing Secretary,  
Cleve Cottage, Cringleford, Norwich

[The first part of the Youth Service Survey made by the Derby Branch was published last month and has already aroused interested comment. It dealt entirely with the parents' reactions to various types of club and club activities.]

## II.—YOUNG PEOPLE'S REACTIONS

As in the case of parents' questionnaires, some 100 forms were distributed, but as against the return from 45 parents, 81 young people have completed and returned the forms. In this case four different classifications have been attempted: (a) according to type of home background, (b) by age, (c) by sex, (d) according to social group.

### (a) CLASSIFICATION ACCORDING TO HOME BACKGROUND

Thirty per cent. of the returns were from type A (best home background—how was this judged?—H.C.), 28 per cent. from B, 21 per cent. from C, 10 per cent. from D, and 11 per cent. unclassified.

(1) *Pocket Money*. The full range was from 6d. in the case of a schoolboy to 16s. (with the exception of one case of £1 3s. 6d., which has been disregarded for statistical purposes). Maximum pocket money ranged from 5s. in Type D to 16s. in A. The average is 5s. 7d. for A, rising steeply to 9s. 8d. in B, and falling to 5s. 4d. in C and 4s. 4d. in D. It would appear that there is less money to spare in Home Background D.

(2) *Number of Hours Worked*. There is a steady advance from A to D as follows: average 46 hours weekly in A, 48 in B, 48½ in C, and 52½ in D. The average for the whole is 47.7. Similarly, the maximum number of hours increase from 56 in A to 73½ (1) in D. There were 20 returns not taken into account in this summary, of which 15 were from youngsters still at school. It is noteworthy that nobody in the D group is still at school.

(3) *Attendance at Youth Organizations*. Excluding Evening School, the largest numbers in each type attend Youth Clubs. The highest return is in D (87 per cent.) and the lowest in B (35 per cent.).

In each case Mixed Clubs predominate over separate clubs, at least in the ratio 2 : 1, and the ratio increases from A to D. It was also found that while pre-Service organizations are increasingly popular down the scale of Home Background from A to D, the reverse is the case in regard to Scout Groups. Evening School is most popular in A, other groups being fairly equal. The number attending nothing is very low, almost nil. The number attending political clubs is low. There were no suggestions under the heading 'Any other type of Club'.

(4) *Activities Required*. In Home Background A, P.T. and dancing are easily the most popular, with arts and crafts and National Service coming next. In B the first three are dancing, P.T., and drama. Dancing, indoor games, and football are far ahead of others in C. Dancing and football are favoured in D.

Taking the averages of all the groups the highest recordings are dancing (68 per cent.), P.T. (64 per cent.), and football (52 per cent.). The highest recordings in the more cultural activities are arts and crafts (42 per cent.), music (36 per cent.), drama (33 per cent.). The lowest are gardening (21 per cent.) and hobbies in the club (22 per cent.).

It would appear from the returns that the children in Home Background A have a more definite idea of what they want. Those from D are attracted on the one hand by dancing and games—not P.T., that may be too strenuous in view of their hours of work—and on the other by pre-Service organizations.

(5) The preference for a Mixed Club is in the ratio 6 : 1 in types A, B, C, but this is reversed (1 : 2) in D.

(6) Preference for adult leadership is common to all groups, especially A. The ratio on the whole is 6 : 1.

(7) Two nights a week are favoured in all but C (3).

(8) Forty-four per cent. of those making returns had registered and 25 per cent. of these had attended interviews. It is worth while noting that few if any of them thought them of value.

### (b) CLASSIFICATION ACCORDING TO AGE

Of the 81 returns, 13 were from youngsters aged 14, 19 aged 15, 16 aged 20, 13 aged 17, 13 aged 18, and 1 aged 19.

(1) *Pocket Money* showed an increase in average from 3s. weekly at 14 to 4s. 9d. at 15, 6s. 4d. at 16, 6s. 3d. at 17, 11s. at 18. The minima were fairly constant at 2s. 6d. (with the exception of a schoolboy of 14 getting 6d.) and 5s. at 18. The maxima showed a steady rise from 5s. to 16s.

(2) Number of hours worked did not reveal anything of note, as neither maxima nor averages seemed to have any relationship to age.

(3) *Attendances at Youth Organizations*. The Youth Club is most popular at all ages but 15, where pre-Service comes first and at 17 when Evening School predominates. At all ages Mixed Clubs are the more popular, but this preference is least marked at 14. Attendance at Evening School rises from 14 to 16, then drops steadily. Pre-Service is most popular at 15, showing a steady falling-off thereafter, while Scouting in all its forms is equally popular at 14 and 18, with a falling-off at 16. Church Clubs are most marked at 15, but this may be a question of opportunity rather than of direct choice.

(4) *Activities Required*. The first three at each age are: dancing, indoor games, P.T. at 14; P.T., dancing, indoor games at 15; P.T., dancing, football at 16; P.T., dancing, football at 17; dancing, National Service, P.T., and music (!) at 18.

This would seem to suggest that at the later ages, possibly in view of the looming of compulsion, it is referred to play a part in National Service, e.g. salvage, first aid, Red Cross work, rather than direct service in a pre-Service organisation.

Incidentally, hobbies is much more popular as a home than a club activity. Reading is most popular at 17. Reading is rather more popular than gardening at all ages, but both drop at 18.

(5) The *Preference* for a Mixed Club is outstanding at all ages except 15, where there is apparently



an equal liking for both mixed and separate clubs. There is an overwhelming preference for adult leadership at all ages, and increasingly so at 17 and 18. Does this mean a lack of desire to assume responsibility. Two nights a week are favoured at 14, three at 15 and 16, dropping to two again at 17 and 18.

(c) CLASSIFICATION ACCORDING TO SEX

The returns were from 46 boys and 35 girls.

(1) Boys' pocket money ranges from 6d. to 16s. and averages 4s. 9d. Fewer girls answered this question (1), but of those who did, the range was less, 1s. 6d. to 12s. 6d., and the average higher (6s. 6d.). Perhaps those who got less would not confess it!

(2) Boys work from 40 to 73½ hours weekly, averaging 49. Girls work from 36 to 52, averaging 45 hours weekly.

(3) *Attendance at Youth Organizations.* Boys attend Evening School, 50 per cent., pre-Service, 45½ per cent.; Youth Clubs, 35 per cent.; the preference for Mixed Clubs here is in the ratio 2:1. Girls attend Youth Clubs, 46 per cent.; Guides, etc., 29 per cent.; Evening School, 23 per cent.; Church Clubs, 15 per cent. Preference for Mixed Clubs, 10½:1. Twice as many boys as girls attend Evening School, four times as many boys as girls attend pre-Service organizations, but six times as many girls as boys attend the Scout type of organization.

(4) *Activities.* Boys prefer football, P.T., dancing. Girls prefer dancing, P.T., drama, or reading at home. Of the cultural activities alone, boys like arts and crafts and music, girls like drama and arts and crafts, but these activities are generally more popular with the girls than the boys.

(5) Figures reveal that while boys are twice as keen as girls on the 'separate' club, both do actually prefer the Mixed Club. Both prefer adult leadership, but the girls more so than the boys. Two nights a week are preferred by both boys and girls.

(d) CLASSIFICATION ACCORDING TO SOCIAL GROUPS

This classification into four groups, A—D, closely followed the figures laid down in Crawford's

'Social Grouping' (1938) (Is A the 'highest' social group? What were the criteria used?—H.C.).

(1) *Pocket Money.* The tendency was for the average to decrease down the social scale from 7s. 8d. in Group A to 6s. 6d. in B and C, and 4s. 2d. in D. Comment is unnecessary! An interesting point here was the number of school children in each group: 75 per cent. in A, 21 per cent. in B, and one entry each in C and D. Again, the pocket money decreased from 4s. to 2s. 6d.

(2) *The Number of Hours Worked* showed little relationship to the social group, apart from the fact that the highest average and maximum are in D.

(3) *Attendance at Youth Organizations.* In A Group the Youth Club, Scouts, and Evening School are equally popular. In B Group Evening School is first with 64 per cent., pre-Service 32 per cent., and Youth Club 27 per cent. In C and D the first three are Youth Club, pre-Service, and Evening School, but pre-Service is predominant in D. This would appear to bear little relationship to the opinions of the parents. (See Parents' Report.) Mixed Clubs are more popular in every section, but least so in Group B.

(4) *Activities Required.* In Group A, no distinct preference. P.T. is outstandingly popular in B, dancing in C and D; of the cultural subjects, arts and crafts are the most popular.

(5) *The Preference for a Mixed Club* is general, but most marked in C and least so in D. This again does not seem to correspond with parents' opinions, which are increasingly in favour of Mixed Clubs down the Social Scale.

(6) Adult leadership is generally favoured, but less so in the lower scale. This *does* correspond with parents' opinions.

(7) The number of nights favoured is two weekly, again corresponding with parents' opinion.

(8) A smaller proportion from A homes attended interviews than from D. This could be accounted for, no doubt, by the fact that most of the A Group children were already occupied.

CONCLUSIONS

(1) It would appear, first, that the new type of Mixed Youth Club, largely a product of the War years,

appears to meet the desires of the parents, as well as attracting the youngsters concerned. There would therefore seem to be still more scope for this type of Club, especially when it is realised that the War Emergency is directly responsible for the pre-Service organizations.

(2) P.T. and dancing seem to have a universal appeal. Our difficulty, as we know is to 'get over' the cultural type of activity, and from the opinions of the youngsters it would seem that no better start could be made than by engaging their already considerable interest in arts and crafts and drama, and to a less extent, discussions.

(3) The general trend shows that youth in general is very ready to accept adult leadership, and that there is a very definite need to develop powers of responsibility in the youngsters themselves.

(4) The fact, known to the majority of those who work amongst young people, that boys do prefer separate activities to a greater extent than girls, is borne out by the results of the survey, but as stated in (1) above, the definite majority of opinion, as for the parents, is in favour of the Mixed Clubs.

(5) It is worthy of note that the majority of young people (and parents) favour two nights a week as the optimum for a club to meet with a possible addition of one night more in some cases.

Minor criticisms of the recording of the investigation might be made, e.g. it would be helpful to know how the 100 cases investigated were chosen; were they a real cross section of the population? Also it is not clear what criteria were used to distinguish the various 'social groups' or what evidence was considered in rating 'parental interest' and 'home background'. But these criticisms are minor; and would seem to be omissions in the reporting, not in the investigation. The value of the survey is undoubted; the results are interesting and informative, the standard of the whole work such that local branches may look to it as an example. Perhaps the Derby Survey will stimulate other branches to similar work.

[The usual form of Bulletin will be resumed in May and all book reviews have had to be omitted this month for lack of space—ED.]



## Directory of Schools

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(With number in each school, age-range, non-Friend fee)

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# THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

MAY 1943

Volume 24, Number 5

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## Delinquency Research

D. W. Winnicott

Director of the Child Department, Institute of Psycho-Analysis

THE time is in sight when statistical enquiry will have done all it can do in the elucidation of the problems of delinquency. In a book, *Young Offenders*,<sup>1</sup> one thousand delinquents are compared most intelligently and helpfully with one thousand controls. The results confirm most of the accepted ideas and correct one or two, and it is difficult to see how this kind of statistical enquiry could be done better. But the authors would probably be the first to admit that they are only building a framework; the picture itself must come from the intensive study of individual delinquents, or of the anti-social tendencies of normal people.

In other words, the letter published in the March issue of the *New Era* from Dr. Melitta Schmideberg deserves respect and strong support because of the plea made in it for tolerance of the psycho-analyst's preoccupation with one case over a long period of time. If psycho-analysis is regarded as research and not as therapy of immediate sociological value, society may well be grateful one day to the psycho-analyst with his maddening refusal to be stampeded.<sup>2</sup>

If this be true the next stage in

<sup>1</sup> *Young Offenders*: An Enquiry into Juvenile Delinquency. A. M. Carr-Saunders, Hermann Mannheim, E. C. Rhodes. Cambridge University Press, 7/6 net.

<sup>2</sup> Incidentally, if quick therapy is to be tried no one is better qualified to try it than the analyst who has experience of long treatments, and anyone who aims at doing quick treatment can only prepare for this by first learning how to complete one analysis. It is important that this should be recognized by those who put young people in the way of doing research into psychological and sociological problems.

research into delinquency will not be reported statistically but will take the form of explanations of statistical facts by theories based on deep and prolonged observation of individual cases. As is well known a great deal of work has already been published on individual cases, and no one would deny that the result so far has been the laying bare of a muddle. Many bits of theory lie about unrelated to each other and unintegrated, so that there is no escape from the conclusion that delinquency is not yet understood.

Writing as an analyst, and yet giving only my own personal view, I would start by asserting that we cannot yet analyse a delinquent. This may not be quite true. I am not sure, for instance, what Dr. Schmideberg would say about it. There is no doubt, of course, that many cases have been very favourably affected by analysis, and Aichhorn's description in *Wayward Youth* gives as clear a picture as any of the way in which the analyst may have to act in doing such work. However, many who are not analysts have got excellent results with delinquents, and a far greater number of delinquents have been 'cured' by management of external environment than have ever been favourably affected by analytic therapy.

Psycho-analysis itself does not claim (as far as I know) to be able to cure a delinquent in the same way that it does claim to be able to cure a neurotic or depressed child, which means that there are

admittedly some very wide gaps in the psycho-analytic theory in regard to this subject. It is important that this should be stated and recognized, because some probation officers and even magistrates of Juvenile Courts are actually asking for analytic treatment for their cases, and the truth is that not only is there an absurd lack of psycho-analysts (as Dr. Schmideberg points out in her letter), but also there is no certainty that psycho-analysis if carried out would be successful. Nevertheless the most important thing in the study of delinquency at this present moment is the unhurried psycho-analysis of the few delinquents that can be treated that way. There is nothing against allowing one treatment to continue over a period of years.

It is perhaps useful now and again to try and put down on paper the sort of way in which the theory of delinquent tendency is beginning to shape itself in the minds of those who are fortunate enough to be able to include in their work a study of the unconscious. The following paragraphs are a sort of interim review, and intended more as a stimulus to thought than as a scientific report.

1. Of all psychological disorders delinquency is the one *par excellence* in which the external factors are important, and in which, in certain cases, an actual present-day environmental condition can be the main determinant.

This does not mean, however, that the subject can be understood by a study of these environmental



factors alone. What it does mean is that we need to know all we can know of the way in which so-called normal children and adults use ordinary environmental conditions as a support and reassurance.

It may sound silly when people say on seeing a child: How like his father he is! hasn't she got the family eye! her mother's nose! Anyone who has tried to help a child who is upset at the discovery of his own illegitimacy is not astonished to hear these platitudes reiterated. These things do matter.

Just as the stability of external physical objects is a constant reassurance against fear of disintegration, so is the stability of the relationships of the important people in the child's life a reassurance against his fear that he will succeed in separating his parents from each other, or in putting them against each other. If there is an unanswerable argument in favour of marriage and ordinary conventional home-life it is in the prevention of anti-social tendencies in children.

Another way of stating this is: That children all have to manage and to master anti-social feelings in the course of their emotional development, and if their home lives are not stable enough to bear some acting out of these tendencies before they have succeeded in this effort, they will be the more likely to express such feelings in their relation to society.

2. The question is, what are these anti-social feelings which I have said all children own and have to learn to cope with, and which usually find sufficient expression in their own homes? No doubt the answer must be very complicated, and it cannot yet be given. There is a mixture of love and fear and hate and guilt in any child's relation to his parents, so that plain observation in the home seldom gets us anywhere.

However, one can say that a normal child to some extent expects his own parents to 'cover' some of his guilt that he has over his destructiveness. I mean that every child has destructive feelings towards what he loves, both directly in connection with excited loving, and also secondarily as a result of frustration and hate. He feels guilty about this, and the guilt feelings are bound at times to be unbearable, especially at first. One solution is for the child to become

inhibited in desire, and there are many other solutions. But the child with a good real mother can reckon on some of the destructiveness being almost expected, even wished for by his mother; and a child with a real father at home can soon reckon on being able to try to hurt mother and yet feel she survives because father protects her. If, then, he feels sufficiently secure he will express some of his destructive feelings openly, acting them out in relation to the people who have the greatest possible tolerance of his nastiness because they begot him. In fact, people usually welcome some nastiness in their own children, feeling them as more real because of their imperfections.

In the ordinary course of events children test out their destructive (as well as their loving and reparative) feelings in relation to their actual parents, to some extent according to the degree to which experience has led them to know they can rely on the home situation to give support. Imagine, then, when such support suddenly fails, how much any child is liable suddenly to alter. Either despair leads him to cease loving, to withdraw previous love, and so to diminish in value of personality, or else hope leads him to seek elsewhere the 'good' environment that could stand, and allow for, and to some extent 'cover' his destructiveness and diminish his guilt feelings. It will be seen that delinquency is a vicious circle in the relation of a child to society started by the inability of his home to absorb the child's destructiveness, his hate, his defiance and his talion fears. The child has to seek and test the stability of the structure of society, because the structure of his home has failed. (In some cases we can hardly blame the home for this.) It follows that a group of delinquents contains children of every possible diagnosis from normal to schizophrenic. The treatment of one delinquent is therefore not necessarily the same as that of another. In one, claustrophobia is important, in another mental defect, in another the emptiness of personality which predisposes a child to being led, in another a manic-depressive psychosis with a strong hereditary factor, in another a strong artistic faculty which has not found itself. And so on. Delinquency is not a psychiatric

diagnosis. It is an ever hardening organization of relationship of child to society, following almost any type of breakdown of the relationship of a child to his family and immediate circle.

3. According to this view the delinquent's anti-social acts are (like so many symptoms in psychology) a symptom of hope, representative of the forward emotional relationship which the child is trying to hold.

The thief, for example, is typically an optimist, albeit an unconscious one. He believes the good desirable thing exists, and he never fails to feel that that penny, that knife, that fountain pen, that bicycle, is the thing the possession of which would give final gratification. Of course, not far away is the fear that the good thing has been spoilt, or no longer exists as such. In other words, the thief, just like any other delinquent or criminal, is fighting depression. He may be able to enjoy the skill that he has in his art, but he is really unhappy without knowing it. Like other optimists he is denying that he is hopeless. Still, he is not quite hopeless, else he would not have the ability to deny it. In her letter Dr. Schmideberg writes of the delinquent as of a sufferer who deserves our sympathy, and this is often forgotten. Some of us can only feel that anti-social behaviour would be pleasurable and are unable to understand the underlying guilt and depression. (It would, of course, be unwise also to neglect the unconscious revenge of society, which is not satisfied by the treatment of the criminal as an ill person.)

4. The thief, as I have said, believes he will find in the object to be stolen a most precious thing, namely a symbol of a good father or mother. However, the thief's inability to keep and enjoy what is stolen is well known. The boy who steals apples from an orchard and who eats the apples himself is not ill, is not a delinquent. He is just greedy, and his greed is relatively conscious. The anti-social child steals apples and either wastes them or gives them away. Intermediate is the boy who eats them and is sick, the sickness being a bodily form of feeling guilty.

In fact, the delinquent's aim is not to steal apples; his aim is to act out a phantasy in which someone is stealing apples. The aim is



achieved when he has stolen: when the play is over and the curtain drops he knows only too well that the apples are stage properties. He very likely earns a reputation for generosity, so keen is he to find a receiver of the stolen goods.

Statistics show that social need and hunger do not typically produce thieves. Conscious desire can bear some frustration and very often can find ways of getting what is wanted by legitimate means. There being relatively less anxiety and compulsion in such a case, there is a greater tolerance of frustration and greater flexibility of method. In ordinary circumstances the hungry can find human sympathy and can tap the generosity of other people.

5. Why is there then this need to act out a phantasy of thieving (or any other anti-social activity)? The answer involves a discussion of masturbation.

It often happens that thieving follows a battle over masturbation that has been won. What is the explanation of this?

To understand this it must be pointed out that masturbation has a physical and also a mental aspect. Every bodily activity has its meaning, its accompanying phantasy. Even eating is not just a physical experience, though the actual meaning of a meal is not a matter of conscious thought. In the same way there is the unconscious phantasy that is in danger of extinction when a child 'conquers' masturbation. This phantasy is commonly of the thieving type, and has a greater or lesser degree of violence and cruelty in it. It is part of the child's capacity to love, to form attachments to people, to get and retain a relation to external reality.

It is not difficult to see, if this be correct, that when a child gives up masturbation he tries to retain the phantasy part by the only method at his disposal, namely, by acting it out. As I have said, his aim is repeatedly to act out this phantasy; it is not to get the apples in order to eat them or to have the fountain pens to write home with.

The trouble in such cases is that masturbation is so anxiety-laden that it cannot be sublimated, but must either be given up or indulged in to the detriment of the personality. From the point of view of the psychiatrist the child's masturbation has a valuable quality.

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The value lies in the fact that it can represent the child's attempt to be open and honest. He cannot let people know all the robbing and destructive ideas that occur to him in relation to the people he loves, chiefly because he does not know these things. They are unconscious. But by masturbation he can and does acknowledge them, and to some extent therefore he hopes his masturbation will receive attention. This is the reason why children can derive help sometimes from even harsh treatment for masturbation. The thing has been seen and evidently the phantasy content has been recognized because the punishment has corresponded to the guilt feeling that belonged to the masturbations' unconscious meaning. But this harsh treatment must be done by someone who is fundamentally well-meaning and who is willing to continue his interest in the child in the period following the giving up of masturbation when new and more constructive activities are being found.

Here again is an example of something that an ordinary adolescent can expect from his father, and if his home and his father are securely there he scarcely knows what is happening. He may even get value out of having a father to defy. But the boy or girl whose home has broken, whose faith in father and mother has been destroyed, comes to adolescence with a great lack, and it is small wonder

that such children go round looking for something to take the place of the strong father who might have helped them, who might by being adamant at the right moment have made all the difference.

When they look round they see the police, and usually the young delinquent values and loves the policeman. Behind the policeman is the law, and if the police cannot be got to be strong enough the long arm of the law is brought into operation. How can this be done better than by the committing of thefts, misdemeanours and crimes? Incidentally this behaviour maintains the self-respect of the individual concerned, since to be caught in the act is honest and gives a true picture of the unconscious phantasy which gave rise to unbearable built.

Guilt is still further lessened if the phantasy can be acted out by several children in a gang, and at the same time the gang gives a sense of comradeship to which children can attain when they are too anxious and suspicious to form friendships.

6. Lastly, the fear of madness is seldom far away from a delinquent's thoughts. Even young children can be conscious of this fear. Prison is preferred to an asylum, it being actively attained by the criminal's criminality. The prisoner, identifying himself with society against himself, seeks in prison a rational solution to his problem.





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# A System of Post-war Education—I

By a Group of Young People in Norwich

Reported by J. Macalister Brew

## SECTION A

1. Every child should begin school at 5 and all should go to the same type of school (Elementary).

2. At 11 every child enters a secondary school, but there should be different types of these schools for pupils of various types of intelligence and abilities (Section B).

3. School should be compulsory until the age of 16 (at first).

4. All education should be free and there should be increased maintenance allowances.

## SECTION B

1. (a) Those most suited should be advised to go to a technical or trade school.

(b) This school should continue to give a general education with more specialized technical education after 13 in the career that the pupil wishes to follow.

(c) Civics should be a compulsory subject. (This should include political education, public health, local administration, economics, etc.)

(d) From 16 to 18 part of the week should be devoted to part-time education.

(2) (a) Those wishing to take up an academic career should attend an academic school.

(b) There should be a wide general syllabus until 16.

(c) After taking an examination there should be a further year at school with a syllabus comprising civics (compulsory), a technical education, and a very general education.

(d) Those wishing for a university career should, after the first examination, carry on to a second examination after 3 years (*i.e.* at 19) comparable with the Higher School Certificate. Passing this should admit a pupil to a university.

## SECTION C

1. The classes should be smaller than at present, with a maximum of 15.

2. (a) As children grow the rules must be adapted to them, so that when they leave they are not treated as little children, but as adults with views of their own, if only provisional ones.

(b) Rules should be few and formed by a committee of the staff and elected senior pupils.

3. Travel should be part of the school curriculum.

4. At least part of the specialized education examinations should be on the 'library system' in which the use of reference books is allowed.

5. There should be careers bureaux.

6. The schools should be co-educational.

This plan for post-war education was formulated by a group of young people in Norwich. All of them had some connection with a Youth Organization; they were either members of Scouts, Guides, Co-operative Youth Clubs, Girls' Clubs, or Youth Centres, so that in this respect they were a selected group. There were about 24 of them, and of these about 50 per cent. were at present in employment and included a bricklayer's apprentice, a clerk in a boot and shoe factory, and a shop assistant. About a third of them had left school at 14, another third had left between the ages of 15 and 16, having attended junior commercial and technical colleges, and the other third were still receiving a secondary education. One was a young woman who had left school at 16 to become a telephonist but had disliked this so much that ways and means had been found to secure her entrance to a training college. Two of the boys and one of the girls were at Higher Certificate stage, and were hoping, with the aid of scholarships, to proceed to the university in October. One girl was a clerk in a munition factory and was very outspoken about this being a dead-end job which she intended to leave for nursing as soon as possible. The young bricklayer's apprentice was still attending a technical college in the evenings. It was depressing to find that, although in the case of the telephonist turned teacher she stated that there was nothing in life she wanted to do more than to teach, the other people going up to college felt that they would probably teach if nothing better turned up. One of them wanted above all things to be a doctor, but as his family would be unable to support him for the long training necessary, he had decided to read psychology, be-

lieving that this would help him in the better understanding of children if he had to teach, and might give him an entry into the healing of the mind if, as he said, 'he was any good at it'.

It was quite obvious, in the general discussion of their jobs, that although quite a large number of them happened to like what they were doing, they were still rather bewildered to find themselves just where they were. No one seemed to have heard of a Juvenile Employment Bureau, though they all agreed that the thing to do would be to have a Careers Bureau in the school since, as one of them expressed it, the difficulty about a job is that when you start 'most people don't know what there is or what the job really lets you in for.'

It will be noted that in most essentials this scheme bears a great deal of resemblance to those being discussed in many quarters at the moment. There is little that is absolutely new in it, but this in itself is surely encouraging, since it means that adults and young people are thinking along the same lines. Having drawn up their plan, they discussed it with an adult audience. The great attraction of the whole discussion was the illuminating commentary which accompanied the presentation of each section.

Section A deals chiefly with age-grouping and it will be seen that they have no interest in education of the under 5's. When questioned they suggested that 5 was time enough to begin to learn, and there seemed to be a feeling that the nursery school was not really worth their serious attention! This, however, emerged in private discussion afterwards, and it is probably fair to realize that they had not given that matter much thought. It should be noticed how anxiously they asserted that education should be free, that there should be increased maintenance allowances, or, better still, as one of them put it, 'that you should be paid to go to school'. It was fairly obvious that none of them had heard of the general arrangement in Russia whereby maintenance allowances are equivalent to what the child might be expected to earn if he were not at school. They were



also unaware of the fact that university scholarships usually take the form of an allowance or salary which the student administers himself and apports out in payment of fees, board and lodging, books, etc., so that in fact he arranges his income like any other wage earner. Quite obviously they feel very deeply the need to be self-supporting, which is a psychological need as well as an economic one, a need which the advocates of the raising of the school-leaving-age frequently ignore and invariably minimize. There is still a feeling in English society that after the age of 14 or 15 the boy or girl should make some contribution towards the home, rather than take money out of it.

Section B deals with the type of school and the sort of thing which should be taught. In dividing people up into technical, trade, and what they call 'Academic Schools' they emphasise the fact that entry to these schools should be decided solely on ability, rather than on the type of training you can afford to undergo. It should be noted that, while sticking to the age of 11 as the age for a division, they yet affirm that specialist technical education or a specialist technical trade or 'Academic' education should not begin until 13. This was probably because the break at 11 seems to them a law of the Medes and Persians, and they could not visualize its taking place at 13. They were very anxious that the testing of ability should be by some form of intelligence test, though they admitted that some sort of examination would have to be held at 16. Even this, they felt, should not be formal, and an interesting commentary on examinations was made under Section C. They were all emphatic about the need for the training in civics, and obviously there had been a great deal of strong feeling and previous discussion on this point.

Section C dealt with administration and there was applause from the teachers present when it was announced 'that no classes should be allowed to have more than 15 pupils'. Here, as indeed all the way through, they were anxious to be fair to older people, and gave as one of the main reasons for their desire for smaller classes the fact that only with a small class can a teacher be 'an adviser rather than a Boss'.

A great deal of discussion was aroused concerning school uniform of which they disapproved. They resented any attempt made to limit their out-of-school activities and obviously felt the wearing of school uniform had some bearing on this. They were most emphatic in asking for a more democratic form of government, feeling that the administration of the school rules should be in the hands of a committee of the staff and elected senior pupils. Further enquiry brought the statement that such pupils should be elected by the school and not by the staff. They were very anxious that school rules should be gradually adapted to the age of the pupil, so that you might gradually 'learn how to be a grown up'. Underlying all this there was a certain amount of resentment at the artificiality of the present prefect system (though it was obviously working better in their schools than it seems to be doing in many), and there was also a genuine resentment against the whole attitude that if you are young your judgments are automatically valueless. An interesting sideline at this point came from a questioner in the audience who asked about ages for retirement, and who was told very firmly that men and women were at their best between the ages of 30 and 35 and after that they rather tended to fall into a rut! They obviously felt that retirement should follow as speedily afterwards as possible.

A great deal of excitement was caused over the question of travel. They were very anxious that everyone should be given the opportunity to travel, not only abroad, but also in England. One after another they said that it is necessary to know how other people live in order to be both understanding and tolerant. There was some difference of opinion as to whether this travel should be in school parties or not, but they finally agreed that school parties were best between 14 and 16, but afterwards you gained more from travel in extremely small parties or even alone. They were asked whether they would be prepared to undertake a compulsory year of national service between 18 and 19 which might include travel, for example, working their passage round the world, learning to fly an aeroplane, engaging in draining, forestry, or even military service in

any part of the British Empire, and this idea was greeted with great enthusiasm since, as a few of them very practically pointed out: 'This would give you a whole year abroad instead of 6 or 7 weeks, and would also help the country.' Their final recommendation was that schools should be co-educational and they seemed rather surprised that the audience asked so many questions about this.

These young people want what most progressive educationists recommend. But it was painfully clear that they had no real belief in the possible realization of such a scheme as they had drawn up. When one attempts to assess the value of the whole thing, several important facts are brought to light. These young people are asking for independence to develop their abilities to the full and security in order to achieve this end. Their demand for civics was a demand to be equipped to take their place as citizens. They asked for freedom to discuss the policy of the school and the policy of the country, even when their views are only 'provisional ones'. But they have also realized that discussion is comparatively useless unless it is based on fact, and this is what lay behind their insistence on a course of social studies which, as one of them pointed out, is compulsory in America. In an age of propaganda they are enlightened enough, or contra-suggestive enough, to have realized that it is the knowledge of where to obtain accurate information that matters. In the words of one of their members 'even the engineer hasn't all his formulas in his head, but he knows where to get them', and this was brought out very clearly in the advocacy of the library system of examination. They have obviously seen through the type of academic distinction which is a tribute to memory rather than ability. These young people would be the first to agree that they have not got all the formulas up their sleeves concerning how to live a useful life, but as they have decided to hold many more meetings in future they will doubtless discover where to obtain information. One can only hope that they will retain their freshness of outlook, and the ability which they have at present to consider all new ideas strictly on their merits.



# The System of Post-war Education—II<sup>1</sup>

## By an Education Group in a Boarding School

Reported by Themselves

### SUGGESTED SCHEME

(a) *Nursery School* for the appropriate ages. The present nursery schools are excellent, but there are not enough of them. We are, however, opposed to the idea of making them compulsory, for there can be no substitute for a wise home upbringing. The schools should presumably be State run, as those mothers who have to work during the day are least able to afford to pay much.

(b) *Primary School* (or whatever it may be called; all the names used here are for lack of better). For the whole nation, like the best of our present elementary schools. These schools would be for boys and girls together; they would be day schools, and Local Authorities, subject to Government inspection, would see that playing-fields are adequate, the buildings hygienic, and that they are not in the middle of the traffic, fumes, and noise. Approximate ages, 6 to 12 years.

(c) *Secondary School*. Boarding schools for the whole nation, from about 12 to 16 years, and something like the Public Schools in organisation. We envisage some sort of variety in these schools, which might therefore have Governing Bodies interested (not financially) in their welfare. Thus one school might be co-educational, another not, or perhaps two schools might form together a 'twin schools' idea. Similarly, each would grow up with different traditions and methods, but with one common ideal, that of providing the education best suited to each particular child.

(d) *Local College*. Although for most of the nation full-time education would stop at 15 or 16 with the secondary school, part-time education should certainly continue up to 18, and we hope that the Board of Education will insist on this being universal. The youth of 16 to 18 would be looked upon as, in a sense, an apprentice. He would be learning a trade, the practice in the morning perhaps, the theory in the

afternoon, and the evening devoted to social and cultural activities. These co-educational Local Colleges would act as centres for the whole youth of the district, and provide facilities for the very widest interests. Those whose whole-time education was continuing would attend these colleges, either as boarders or day scholars, going on to

(e) *University or Technical College*, which would be the finish of the education of the clever boy or girl. Entrance to these would, of course, depend solely on how fit the candidate is to receive the education.

### EXAMINATIONS

It is within the scope of this report to see where, and to what extent, examinations enter into the scheme. Entry to secondary school may well be accompanied by a written examination, to test memory and knowledge of facts, and to help in placing the candidate in the new school, but it should be accompanied by intelligence (I.Q.) and similar tests, and a report from the previous headmaster. Again, some sort of examination will be needed to select candidates for university, but this should certainly be supplemented by a headmaster's report, and perhaps an I.Q., and attention must be paid to each individual case rather than applying a general rule. It is necessary at all costs to avoid forcing secondary schools to cram as many boys and girls as possible to pass a university entrance examination, and this can only be done by creating, as a pass test, one that those fit for university, and those only, pass.

### WAYS AND MEANS

Naturally the creation of a sound national system is not going to be easy, but it will not be impossible provided that the will to change is there; and it will not be possible if this is lacking. The problem may be divided into two aspects.

Firstly, how can we modify our present system to the ideal without

a sudden vast upheaval? It seems that the easiest way is a step-by-step process. The public and secondary schools must agree to a common entrance age of about 12, and the examination which now takes place at 11 (the special place examination) will be modified in order to show what sort of secondary education is best suited to the particular boy or girl. The State will set up new secondary schools in the country, where fees will be paid in proportion to the parents' income. Incidentally, the demand of the public schools for a number of 'free-placers' would be answered, too thoroughly perhaps for their liking. Meanwhile the construction, staffing, and equipment of the nursery schools has been going ahead, and the 'prep' and 'private' schools have died a natural and, we hope, painless death. The next step is the creation of the Local Colleges on junior university lines, for the part-time continued education, which has now been made compulsory. Finally, there is the question of inducing the secondary schools to yield up their future university students to the colleges at 16. We think that they should, and it might be done by withdrawing the state grant at that age. In this manner the scheme outlined above might be put into operation.

It will have been noticed in the foregoing paragraph that the State has been doing a good deal of 'setting up', and this leads us to the second major difficulty, the practical one of buildings, staff, and equipment. The first problem is not quite as bad as at first sight. Many nurseries have been started of war-time necessity, and might be adapted to educational purposes. Enough elementary schools are available for the whole population already, for the transference of boys of 12 to secondary education will leave available accommodation at present used for boys from 12 to 14. It is certainly essential that

<sup>1</sup> This school Education Group is a subdivision of one local branch of the Pioneer Youth Movement, since re-named the Pioneer Discussion Group. The Movement was the conception of a schoolboy, and was started in June, 1941.

The original membership of this particular group was sixteen, but, after the first flush of enthusiasm had subsided, it settled down at about ten, at which it has since remained. The official weekly meetings were sometimes interspersed with others, because people had so much to say. The age range was 14—18. Discussion was correlated by an elected group leader, and minutes were taken at every meeting. Every member of the group became an active participant in the discussion and did a considerable amount of research into other educational systems. The discussion was generally started each time with a report on a book read, by a member who had sifted and condensed its data.

The report gives the result of two terms' steady thought, reading and discussion. It is deliberately confined to the administrative side of education, not because this is thought to be the most important—but because we feel that the first question that will face educationists after the war will be how to provide a framework within which may be built a living national education. A second report is under preparation, dealing with the new 'Vital Spirit', so desirable in education.



most of these schools be rebuilt, but this will obviously be spread over a long period, and education will be able to carry on in the meanwhile. Education will not be left stranded while a period of furious and over-hasty construction goes on, necessarily incoherent and slap-dash. But let no one think this is the final stage. We must try to build up an attitude in which a stigma of shame attaches to the town whose schools are not spacious, airy, well-equipped and in the country at the edge of the town.

In the construction of secondary boarding schools there is considerable need for fresh building. As has been often pointed out, many country houses, when evacuated by the military, will be left empty and disused, for few people will have the money after the war to keep them up. These can often be converted into excellent boarding schools. Also available will be the present 'prep' schools situated in the country. But these sources will not in themselves be sufficient to satisfy the vast demand. A great opportunity will have been missed if the building programme of secondary boarding schools is misused, either through ignorance or incompetence.

Finally, there should be certain large mansions available in towns for conversion into local colleges, and there are the present secondary school buildings which might be adapted to that purpose. But here also lies scope for fresh construction, and the Board of Education, while insisting that these colleges should be built, might well leave their form and construction to local authorities. The need in this case is for well-designed modern buildings, centrally situated in towns, and providing opportunity for many and varied interests. They could thus, in their lectures, cultural activities, and evening social life, act as a centre for the whole district, and provide a continuous course of liberal adult education.

#### GENERAL

We have been guided throughout by the following principles:

(1) Boarding school experience, preferably in the country, should form an essential part of every person's education. For we feel that only thus can a full community sense be developed.

(2) It is wrong that children under ten should be taken from

home and put in a boarding school. This follows as a corollary from the family basis of our society.

(3) No child at 14 can be said to be educated. That 14 is too young an age need not be insisted upon; the Board of Education publicly acknowledges the fact. But the instruction that is given is too often dreary and unsuitable, making the usual confusion between information and knowledge, between instruction and education. First let the training of teachers be liberal—perhaps the third year of training might be taken after some professional experience; and let all invidious distinctions of salary and prestige between primary and secondary school teachers be eliminated. From such reforms, and from the example of a Government and Education Department really putting their backs into the job of reforming education, we believe that a new and vital spirit might be encouraged to appear and grow, and that those teachers at present instructing might begin educating.

(4) Opportunity for adult education in this country should be greatly increased.

(5) It is high time for a well thought-out national system; education is no fit field for muddling through. The supporters of the present system claim that it is varied. This is partly true, but it is perfectly possible to conceive a rational and comprehensive scheme which leaves scope for variety and experiment.

#### CONCLUSION

This report is in no sense final. Indeed, how can it be when we who have compiled it have first hand experience of only one type of education? It may seem to be artificial, the work of 'armchair strategists', a paper system which is all very well in theory, but hopelessly idealistic and impractical. We assure the reader we are fully conscious of the fact, and we beg him, if he is interested, to give us his views, where he agrees and disagrees, and where we have gone astray, so that our next effort may be a more worthy contribution to serious educational thought.

These two educational programmes, both drawn up by adolescents, are interesting in themselves and in comparison with each other. One of the most obvious differences between them is that, whereas the Norwich group, 'had no real belief in the possible realization of the scheme they had drawn up' and do not indicate how it should be worked, the other group devotes the largest section of its paper to 'ways and means'. There are doubtless many reasons for this; chief among them may be the fact that the second group is being educated under a regime of practical self-government in which means are inseparable from ends. If so, the implications for those who are re-planning our national education are obvious.

—ED.

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# Country Boarding Schools for Town Children

John E. Raven

The Oxford House, Bethnel Green, London

THE writer of this article has no experience whatever of Camp Schools; all his information about them is second-hand. He writes as the organizer of an unofficial educational scheme which, though it has much in common with the Camp School experiment, yet seems to differ from it in certain vitally important respects.

The three schools that constitute this scheme are very small boarding schools with an average of 25 children each, lodged in country houses in a remote Welsh valley. The children, evacuees from the East End of London, were not in any way selected as suitable, and were not before evacuation members of the same school, club or other community. They are simply the children whose parents first applied to the Oxford House for evacuation. In consequence they range in age from 2 to 14; and though one school has lately been reserved for under-sevens and another for elder children there remains, and will remain, one that takes children of any age. The status of the schools is entirely unofficial and independent of any education authority.

The fundamental difference between these and the Camp Schools is therefore that, owing, alike to their recent foundation and to their independence, these schools are (to quote Mr. Radcliffe) 'unfettered by any dead weight of tradition or set notions'.

Mr. Radcliffe's chief criticisms of the Camp Schools he knows appear to be these:

(1) That health in these is no better than in schools that have not been evacuated.

(2) That they have only achieved a very superficial sense of community.

(3) That 'Camp Schools in the main are still town schools functioning as nearly as possible as before, only just somewhere else.'

(4) That 'the town child tends to flounder in the country'.

All these failings are presumably attributable to shortcomings in the practical curriculum of the Camp Schools and not implicit in the idea of such schools. Our experience certainly points that way.

One of our chief aims has been to make of our schools genuine country schools and not merely town schools lodged in the country by force of circumstance. Horticulture, farming, riding, for instance, are regular activities. The result appears most clearly when, at the holiday seasons, the children return for a fortnight to their homes in London; even the parents—most exacting of critics—admit that their children cannot find enough to do and look forward eagerly to their return to the country. Our independent status is, of course, in this respect a great advantage. The schools aim to resemble not what other schools to-day are, but what expert educationists suggest that schools should be in the future. With the parents' consent we can teach the children what we think they should be learning rather than what they would have to learn if they were to sit for any recognized examination. Only one boy is so far nearing the school-leaving age; it is significant that, entirely unprompted, and with his parents' consent, he has decided to become a vet. It is unfortunate that the very factor that makes such a result possible—our unofficial status—also deprives us of any official financial backing; it is high time that the Education Authorities recognized the need of experiment and backed the theories to which they give their blessing with more material support.

The fostering of a true sense of community is, no doubt, much easier in a school of 25 or 30 than in one of a much larger number. Further, the present difficulty of finding an adequate staff has meant that our schools have, to some extent, relied for their smooth running upon the co-operation of the children—a fact that the children themselves have been quick to recognize. Finally, the unusually wide age-range engendered from the outset a family feeling and, in the elder children, a sense of responsibility for the younger that could not perhaps have been achieved so quickly by any other means.

A child's health obviously depends in large measure on his

happiness and sense of security. Given 'regularity of meals and bed-times, coupled with an open-air life', happiness becomes in normal cases the determining factor. Height and weight charts show that the physical progress of the great majority of children in Wales has been altogether abnormal. What is more surprising is that the progress often begins from the very start; one boy aged 3 put on 4 lbs. in weight in his first month, and one girl aged 11 gained 16 lbs. in her first two months.

While accepting Mr. Radcliffe's three essential recommendations for the improvement of Camp Schools, we would add three other essentials of our own:

(1) That further unrestricted experiment—unfettered, that is, by tradition and the tyranny of the catastrophic examination—be encouraged by the Board of Education, backed, and therefore, of course, inspected by the local Education Authority and undertaken by the many teachers who appreciate the urgent need for it.

(2) That careful research should be undertaken immediately, in the Camp and other schools, to determine at what age town children adapt themselves most readily and thoroughly to country life. There is at present a strong body of opinion maintaining that every town child should be given a limited spell—six months or longer—in a country boarding school. As the result of our experience we feel strongly that the spell should be at least a year, to enable each child to see the complete seasonal cycle; and we feel too that the age at which children are sent to the country will determine whether or not such an innovation would be generally successful. This is no easy question to answer. Children below a certain age—say eight or nine—can hardly derive the maximum interest and benefit from country occupations. But at the same time, the older a child the more will he have become unalterably habituated to his home environment and the less chance will there be of a town child adapting himself to the country. From about the age of eleven onwards



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this adaptability probably decreases apace; and, especially with girls, it may often be irrevocably lost by the time they are thirteen. It looks from our limited experience that the best age would be about nine or ten; but this tentative conclusion urgently needs confirmation by research on a wider scale.

(3) That educational reformers must, in the early stages at least, consider the parents as well as the children. Among the vast majority of the population there is no boarding school tradition whatever apart from evacuation. Most children have never, in fact, left their homes for more than a fortnight on end. Parents on the whole start by disliking the idea of boarding schools for their children; but, if they are kept in constant contact with the school and find the results satisfactory, their original dislike soon gives way to appreciation. Over a period of more than two years for every child who has been brought back by his parents from Wales, at least four have been left—surely an unusual record for any evacuation school, and especially so for one drawing its children from the East End of London. This record is due, more perhaps than to any other single factor, to an elaborate system of constant liaison between school and parents. Unless it is proposed to use compulsion, and so to sacrifice goodwill, some such system will be an essential in any attempt to 'widen the field of boarding school education after the war'.

There is a certain measure of agreement among educationists, despite the different ideologies upon which they build, concerning the practical steps to be taken towards an improved educational system. The general direction that reform should take grows rapidly clearer. What is needed now is no longer recognition that certain steps must be taken but the courage to begin taking those steps. Much must indeed wait until the war is won; but many preliminary steps—among them the unshackling of the Camp Schools—could and should be taken now. They would provide invaluable data for the years to come, data of which at present there is all too little; and incidentally they would afford also the required proof for the sceptical that the Board proposes to practise what it intermittently preaches.

## Book Reviews

**Teaching the Individual.** Ruth L. Munroe. Columbia University Press. \$3.50.

**Principles of Democratic Supervision.** John A. Rorer. Teachers' College, Columbia University. \$2.35.

In his important book, *The Fear of Freedom*, which was reviewed in the *New Era* last November, Dr. Erich Fromm considered whether our ways of life and our institutions—including our schools—were fostering the growth of 'authoritarian characters'. These are persons who fit more readily into Fascist than into Democratic Society and who welcome with relief the possibility of escaping anxiety by renouncing freedom.

At first glance, Fromm's analysis seems far removed from the immediate concerns of teachers, but an educational commentary has just appeared which well displays its close relevance. Miss Munroe is a member of the staff of Sarah Lawrence College, a small, progressive, experimental College, housed in beautiful surroundings some 20 miles from New York City. The students, between 18 and 22 years of age, come mainly from well-to-do families; the groups or classes seldom contain more than a dozen; the staff are all highly qualified, both academically and professionally, and are not overworked.

In these ideal conditions, supported by a research grant from the General Education Board and continually assisted by Dr. Fromm and Dr. Zachry as consultants, a group of Sarah Lawrence teachers have been carrying through a number of enquiries from which we, in Britain, have much to learn.

Miss Munroe's book describes one of these researches—an investigation into the ways in which the students' approach to their academic work is affected by 'deep personality' trends. She and some of her colleagues have tried to see how the non-intellectual aspects of personality actually function in determining the interests of particular students, their approach to study, their reaction to discipline, their work habits—indeed, the very quality of their minds. All these, as well as traits like laziness, rebelliousness, conscientiousness and the like, are to be seen as expressions of the kind of person a student is.

The book falls into two parts. The first is a report of experiences gathered by many teachers, and is descriptive rather than analytical. It is an attempt to apply a knowledge of social psychology and psycho-analysis to a variety of separate, individual prob-



blems classed under the headings of 'discipline', 'motivation for study', and 'personal problems'. The second part is more theoretical and interpretative. The educational syndromes of two chief types of students are given, together with suggestions for their possible treatment. The first—the 'scattered' type—consists of many of those interesting, imaginative, occasionally brilliant students with grasshopper minds who lack all power of concentration and sustained effort. The second—the conscientious or rigid students—represents Fromm's 'authoritarian type'. This group includes many of those model students whose success is ensured by our examination system—students who are industrious, eager to please, intelligent but lacking imagination, initiative, self-direction. 'We have observed with increasing alarm (says Miss Munroe) the frequency with which this character structure appears in the student body. It seems probable that analysis of our society and perhaps of our educational system would uncover trends which actively foster the development of such personalities . . . It is good to have a few "authoritarian" individuals. But mass production of this type of character-structure would swamp the society in which others can live freely.' Incidentally, Miss Munroe notes that these rigid students come just as often from homes where the discipline is enlightened ('Spare the rod but not the spinach') as from those where it is old-fashioned.

One cannot, within the limits of a review, summarize adequately the wealth of material collected with regard to these two types. All I can do is to record my appreciation of what I have gained from reading what Miss Munroe says: I feel certain that I shall now be somewhat better equipped to help some of my own students. Though *Teaching the Individual* is far from being a perfect book—it is, for instance, repetitive and many of the generalizations made seem shaky—it is yet one which should be read carefully by all who are concerned with the academic or professional education of young women. Nor can I avoid adding that, in spite of all its imperfections, this is an infinitely better book than some, published on this side of the Atlantic as well as on the other, which deal with a somewhat similar range of problems. At any rate, this is not merely an unanalyzed catalogue of uninterpreted data gathered by industrious but staggeringly superficial amateurs.

As a final recommendation, one should add that Miss Munroe's style is witty, clear and attractive. Nor does she deal with statistics; indeed, her work does much to strengthen the claim that careful, minute study of a few cases may often do more to reveal important variations than a hasty

survey of a large, fairly homogeneous population.

Dr. Rorer's book—his Ph.D. thesis—is an excellent piece of work which thoroughly deserves a place in any library and which will interest all students of American education. But what he says is not related to English conditions. We could not apply his ideas unless our Inspectors became Advisors or Supervisors and unless they, together with Heads and Staffs, set to work to plan co-operatively a democratic regimen for our schools.

J. A. L.

### **War and Disease. By Ralph H. Major, M.D. Hutchinson. 12/6.**

When one reads such a title as 'war and disease' the reaction is momentarily startling if one is a practising psychologist. Because, if war itself is not a disease of mankind, then what is it? A state of perpetual peace would be that which one would expect to exist among the Saints or in the Blessed Isles, and then one would envisage—and probably rightly envisage—a contemporaneous condition of health born of fellowship and hardihood which was the outcome of the spontaneous interchange of mutual love and good works. All disease must be in essence war. There is war between the bacteria and the defensive mechanism in one's own body. There is war when in the psyche the unconscious desires and the conditioned civilizing influences are at variance. There is war when in any of us there is a struggle between sin and virtue. The author's researches into the history of wars, his scholarship and his intimate knowledge of details in these matters are profound enough to make the book interesting for these reasons alone. Since man's history has been traced, man has suffered from disease and equally some part of mankind has always been at war. It would be unfair to draw a parallel between these two conditions or even to suggest that one is causative of the other.

And now for the book itself. It is not in essence a medical book because the historical interest so vastly overshadows the clinical. It is a history of wars and personalities from early Greek times to the last World War, and as such is a fascinating piece of close and lively writing. Any writer of historical romances could have made at least thirty long novels out of the matter contained here. Luckily for us Dr. Major has included it in one closely printed work of 182 pages. This reviewer is grateful and proposes to keep the book and re-read it several times.

The illustrations are also interesting, and some must have been difficult to collect.

Olaf Gleeson

## Letter to the Editor

Madam,

In January last Miss Clare Soper completed 25 years' service with the N.E.F. Happily for the Fellowship she has no intention of retiring. Her friends feel, however, that the occasion is appropriate to recognise her devotion over so long a period. Accordingly, it is proposed to make a presentation to her on her birthday, which occurs in July next.

The suggestion is to raise an amount of money sufficient to purchase an annuity which Miss Soper may draw at the age of sixty. An appeal for funds is being made to supporters and friends of the Fellowship both here and in the U.S.A. About £1,250 are needed.

It is believed that many subscribers to and readers of the *New Era* would wish to be associated with the plan.

What the N.E.F. owes to Miss Soper will never be fully known. Her work at Headquarters, known to so many, no less than her skilful work in connection with the many International and Regional Conferences run by the N.E.F., speaks for itself. The fact that, after four years of war, the Fellowship is still a going concern is due to her enthusiasm, idealism, and intrepid devotion to the principles for which the N.E.F. stands.

All subscriptions should be sent to Mr. W. T. R. Rawson, The Old House, Blandford, Dorset.

Yours, etc., A. J. Lynch

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# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 9  
May 1943

By Hilda Clark, Organizing Secretary, E.N.E.F.  
Cleve Cottage, Cringleford, Norwich

IT is difficult for any of us in England to-day to forget for long that we are living in a country at war; in an East Anglian town it is impossible. Air raids hold less terror than they did, thanks mainly to our defences; but none the less they serve to keep the war constantly in our minds. Yet in spite of this we go forward with our work in education, in East Anglia as in so many places in England, holding small group discussions and large public meetings, arranging courses, planning activities. Shall we continue in this way? Are we justified in giving our time to the discussion of educational advance?

This is a question which each of us must consider and decide for himself. As members of a democracy we must use our rights and preserve our freedom; this is not only our duty; it is a matter of practical politics. To detest fascism and to despise it is no guarantee against our being defeated by it.

It may be helpful to recall the history of the New Education Fellowship Movement in Germany. At a recent meeting of a London group of teachers, an old associate of the Fellowship spoke about the vigorous growth of progressive educational ideas during the twenties and early thirties in Germany, and of his own experiences when attending a conference at Hamburg in 1931. This city was one of the centres of progressive education; it had been chosen as the meeting place of the conference because of its educational reputation in general and especially because at the time there was an experimental attempt to democratize the schools. In certain schools the post of head teacher was abolished and the staffs were responsible for organizing the work, the general policy being laid down in staff meetings, the chairman being elected from amongst the members. Yet these same progressive teachers, a very short time afterwards, found themselves carried into the orbit of fascism and incapable of making any effective protest. Their enthusiasm for education, their ideal-

istic attitudes, their willingness to give all to the children were of no avail when the clash came. Fascism found little organized opposition in the teaching profession; individual protests were overcome; the schools became quickly a main factor in the propagation of fascist ideas.

The failure of the teachers in Germany to organize any strong opposition to the Hitler regime is of the greatest importance as a lesson to us. They made the fatal mistake of discussing education apart from its social setting. We must not make the same mistake. We must make ourselves aware of the social and political setting within which we work and we must be prepared to agitate for the reform of those social conditions which obstruct our work, and for the removal of those forces which will make it impossible. We must make sure that we do not turn our backs on elements in our society which pave the way for fascism; its insidious beginnings are here in this country in authoritarianism, in the perpetuation of inequalities and social injustice and in the tolerance of conditions which prevent equality of opportunity and the full development of our children as citizens. We educationists must help to crystallize demands for more and better educational provision.

Dozens of reconstruction proposals have been put forward during the last year; there is very general agreement on the need for extended health services, feeding and medical attention; education of the over 11's, parity of conditions, maintenance allowances, extension of full-time education and provision of part-time education up to 18; unification of the schools in one system, perhaps by the abolition of dual control and certainly by the licensing and inspection of all private schools; wider provision of scholarships to universities and places of higher learning, and more opportunity for adult education.

The Council for Educational Advance has done excellent service in uniting four influential bodies: the T.U.C., N.U.T., W.E.A. and Co-ops, and in setting forth their

common demands; it is up to us to examine these and to give our full support to what we approve in them. The failure of the German teachers to link their work in school with the general social situation must not be repeated here; they believed their whole duty lay within the school, and they refused to concern themselves with politics; we *must* be concerned with politics; we must ensure a new Bill which answers the demands of the people. This is our main duty in the fight against fascism. We must know what we are fighting for as well as how to fight, and we must realize the value of what we are defending as well as how to defend it. Cromwell's call might be repeated: 'Give me a soldier who knows what he is fighting for, and loves what he knows.'

Very few reports have been received this month, but numbers of letters from individual Branch members have come in asking about Branches or offering help in the formation of these. The following notes refer mainly to newly formed Branches.

**Ashby-de-la-Zouch.** Mr. J. D. Chambers writes:

'I am glad to say that the Branch, though very small, is active. We are at present engaged in preparing a scheme for a War Time Nursery School at Ashby, and are succeeding in obtaining a considerable amount of support'.

**Reading.** Mr. March says:

'Our second meeting was held last Wednesday and it was unanimously decided that we should apply for affiliation. There were 28 people present, and all are either already members or wish to become members.'

'We are getting down to the job of turning a mixed group of individuals into a real fellowship of mutually respecting people. We are hoping to start something on the lines of the N.E.F.'s Fellowship Teas, as there is nothing like food for taking the starch out! Meanwhile we are continuing with the work of the Commissions.'



**Golders Green.** Miss Sylvia Rock has sent the following account of the first meeting of the Branch :

'The Golders Green Branch of the English New Education Fellowship held its first meeting at St. Ninian's Church Hall on Wednesday, February 17th. The speaker was J. Compton, M.A., and the chair was taken by Alderman G. Richardson. There were over 40 people in the audience. I thought that both Chairman and Speaker were very encouraging. Mr. Compton said that if there were 200 actively conscious people in Hendon they would have the power to alter the attitude of the Borough Council towards political and local issues. Another point he made was that in order to bring about any local change there had to be unified action ; and as regards the proposed Education Bill, the demand and ultimate pressure must come from below in order to bring about a progressive and satisfactory change and one that will have priority in post-war reconstruction.

'At the conclusion of the meeting a provisional committee was set up to discuss further arrangements.'

Since this time the Golders Green Branch Committee has met and arranged a meeting which is in the nature of a forum, the object being to get some unification of opinion from parents, teachers and industrialists on the question so urgent at the present time in view of the Education Bill, the provision for children over 11 years.

Miss Rock has now sent this report :

'Our last meeting on March 23rd, in the shape of an Education Forum, was successful. There were fifty people present. Mr. Potts took the chair. The speakers were Mrs. Croker, parent of an elementary school child, Mr. Gellman, parent of a Hendon County child, and three supervisors from Handley Page. Mr. Potts introduced ten points to be discussed, first to be introduced in various ways by the speakers. The points affected : Leaving Age ; Compulsory Part-time Education ; Multi-lateral School ; Age of Starting Secondary Education ; Maintenance Allowances ; Fees ; Public, Private and Secondary Schools ; Curriculum ; Preparation for after School Life ; Administration ; Religious Teaching ; Entry to University ; L.E.A. and Youth Movements.'

There is no doubt that there was plenty of material for discussion !

**Wembley.** A small but successful meeting organized by Miss Stocker was held on Wednesday, March 3rd, when in spite of sirens and heavy gunfire there was discussion lasting about two hours on Reconstruction Proposals in general, and in particular the programme of the Council for Educational Advance. Unanimous support for the proposals was expressed, and a resolution to this effect was passed. This was to be sent to the local M.P., the press, and the Council for Educational Advance.

**Norwich.** The 'Education and Industry Group' of the Norwich Branch is planning a survey of Youth. This is to be attempted *via* two main channels, one the Easter leavers of the Senior Schools of the city ; the other the 16-year-old registration groups. It is proposed that questionnaires should be filled in for a sample, this being chosen so as to represent a cross section of the population. The suggestion is that boys and girls whose names fall in the first quarter of the alphabet should be approached by the Head Teacher or a member of staff in the case of the Senior School leavers, and by a member of the Education and Industry Group in the case of the boys and girls due to register. The proposed questionnaire for the 16-year-olds is given below.

#### Questionnaire for Sixteen-year-olds in Employment

Surname .....  
Christian Names .....  
Address .....  
Date of birth .....  
School last attended .....  
How long were you there ? .....  
Age at leaving school .....

#### EMPLOYMENT

1. Name and Address of Employer .....
2. Nature of work .....
3. Date of commencing this employment .....
4. Previous employment—  
Name of employer .....  
Nature of work .....
5. Dates .....  
Reason for leaving .....
6. Do you find the work interesting ? .....
7. What kind of job will it lead to ? .....
8. What would you like to do after the war ? .....

9. Normal hours of work—  
Per day .....  
Per week .....
10. Any overtime in addition to the above hours ? .....
11. How long do you spend in travelling to and from work ? ...
12. How long holidays ? .....  
With pay ? .....
13. Wages .....
14. Do you earn money from spare time occupations ? .....
15. Which do you consider most important in a job—  
(a) High wages.  
(b) A safe job.  
(c) Interesting work.  
(d) Opportunity for promotion.
16. Would you like to go to a school, technical college, or Youth Centre for, say, one day a week ?
17. If so, what would you like to do there ? .....

#### LEISURE AND HOME LIFE

1. Name of any club, organization, etc., of which you are a member or have been a member .....
  2. If you are not a member what are the reasons, *or* why did you leave ? .....
  3. Which club activities do you enjoy most ? .....
  4. Visits to cinema—  
More than once a week. How often ?  
About once a week.  
About once a fortnight.  
Less than once a fortnight.  
How often ?
  5. Do you go to church or chapel—  
Regularly. How often ?  
Occasionally.  
Never.
  6. How many evenings a week do you usually spend at home ? ...
  7. Do you do any jobs at home ?  
Domestic.  
Handyman.
  8. Other interests. Libraries, music, drawing, etc. ....
  9. Father's occupation .....  
Mother's occupation .....
  10. Working at home or away .....
  11. Number in family ? .....
  12. Is health normal ? .....
- General observations by interviewer .....
- Name of interviewer .....
- Date of interview .....

It is not intended to use the questions as set out, but by means of a friendly interview, to find the answers to these. It is intended to follow up the first interview by a second in about six months' time.



Each adult taking part is to be responsible for three to six boys or girls only, so that he or she will be able to take a really friendly interest in the adolescent.

The Norwich Branch has also in the last few weeks, taken the lead in an attempt to obtain premises for the use of educational and cultural organizations in the city. These, it is hoped, will prove of great value as a meeting place and club, will serve to stimulate the interest of members in others' fields, and lead to ease in co-ordination of activities.

The Branch now has a new secretary, Miss Pratt, who is also the Branch representative on the Executive Committee. She is an enthusiast in the cause of education and has a liveliness of mind and originality of outlook which will be of the greatest value to the E.N.E.F.

**York.** Miss Weatherhead writes: 'At the first meeting of the York and District Branch of the E.N.E.F. held on March 8th, 1943, a Constitution, drawn up by the Provisional Committee, was adopted after slight amendment, and a Committee was appointed.

Chairman, Dr. G. Northcott; Vice-Chairman, Mr. O. Kitching; Treasurer: Miss A. Mutch; Secretary, Miss G. Weatherhead; Miss E. Boniface, Mr. H. Locke.

'It was agreed that a quarterly Meeting of the whole branch should be held and that three Study Groups should be formed. The subjects of study are: (1) Adult Education, (2) Boarding Schools, (3) Administration.

'The first meetings of the Study Groups were to be held on March 30th, April 6th and April 12th, respectively. Each Study Group is to make its own arrangements about its scheme of work and the frequency of its meetings.

'The Committee has decided that the next Quarterly Meeting shall be a Public Meeting and arrangements are being made for a speaker.

'There are at present approximately forty members of the Branch.'

**Nottingham.** Mr. Mason has a good deal to report. The Branch now numbers over eighty; and following a discussion on 'School and Home' a meeting of head teachers is being arranged to further the formation of parent-teacher groups. The next discussion meet-

ing is to be on 'What to Teach and Why', when Mr. Lauwerys will be the opener. We are fortunate in having a conference arranged in what is evidently such a lively centre.

**Whitsuntide.** If accommodation can be found a week-end conference

**Future Conferences** will be held at Whitsuntide in or near London. This is being arranged as a joint conference with the Education Section of the S.C.R. (Society for Cultural Relations between the peoples of the British Commonwealth and the U.S.S.R.). Particulars will be sent to Branches and members as soon as available, possibly before this Bulletin appears. Would those interested and wishing to receive further information please get into touch with me.

**Summer.** It is proposed to hold a conference, probably in August, on 'The State, the Community, and the Person'. The aim will be to investigate the relations between these, with particular reference to the general position in England, and in especial the provisions of the Education Bill. This conference follows logically on the Easter Conference, when the purpose, organization and structure of various educational systems abroad are being studied, the aim being the clarification, through comparison, of the basic purpose of our own system.

A further conference, late summer

or Christmas, is also suggested, in which educational method in relation to purpose shall be studied. It is hoped to discover what changes in approach are desirable, and how far these are practicable even within the existing framework.

It would be very helpful to have the views of members and Branches regarding the proposed subject matter of conferences, organization of these (lectures *versus* study groups, etc.) suggested dates, places or any other aspect. It is only through expressed opinions that the Fellowship can make sure of really representing the views of members.

It is possible that there are people within the Fellowship who might like to meet for a day conference, perhaps in London, to discuss particular aspects of education, such as youth work or education in the forces. I have had letters expressing an interest in these and other topics. If the suggestion is one which appeals to members would they please write in and give their ideas.

It would be very helpful if Secretaries of local Branches would send in reports on **To Branch** activities monthly, to **Secretaries** arrive about the last day of the month, at the same time noting the number of members of the Branch, for the purposes of distribution of the Bulletin, together with an estimate of how many extra copies of the Bulletin could usefully be used for propaganda purposes.

May I ask all members of the E.N.E.F. who are willing to do voluntary work of any

**To All** type for the Fellowship **Members** to send in their ideas?

In particular may I ask for help in compiling a book list on educational matters? This is a piece of work which urgently needs doing. I should propose that any member who has come across any book which he has found helpful in any way in education should write down on a postcard the title, author, publisher, price, and one or two words signifying the main aspects touched on, *e.g.* theory of education, particular branch of education, etc., and send the card to me. Perhaps some members would help in classifying the titles sent in. May I have offers?

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## IN HOME AND SCHOOL

PRICE 1/-

JUNE 1943

Volume 24, Number 6

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## Towards an Integrated Education<sup>1</sup>

W. J. Rose

Director, the School of Slavonic and East European Studies, University of London

LET me try to throw some light on what is meant by integration, or at least to illustrate what integration may mean in life and in education. The title you have given me could be taken to mean: Towards the Integration of the Individual Life (in so far as any one of us can be said to live to himself) or Towards the Integration of the Life of the Community. In discussing all this you will find me everywhere resorting to metaphors.

1. There never was, of course, a completely integrated human life. Robinson Crusoe's became in time a close approximation to one (and all students should con that tale and use it!). But his was a hermit's life—and that is a life which appeals to us only when we are out of suits with fortune and ourselves. (It is, of course, invaluable for the healing both of mind and spirit.) The most we can hope for is an approximation to the goal, and in seeking it we should be careful to remember that one must think of integration in two ways: (i) as a process, (ii) as an end in itself. They are not identical though they are sometimes confused, in fact it can be argued that the one is also the other. Integration as a process lays emphasis on the verbal side of the

noun, cf. *integrating*, the goal of which is *integration*—wholeness, haleness—*i.e.* perfect health. But this again is a means, since our ultimate aim, or supreme joy in life is mastery: mastery over material, over tools, over circumstance, over our own selves. Knowing *how* is greater than knowing, skill worth more than theory.

2. But the *process* itself has two sides, the negative and the affirmative. Our lives are cluttered up with things, some of which must be got rid of if we are to be 'stripped for action'. The negative side of the process is this business of getting rid of impediments, barnacles, snags. It is also a process of ironing out wrinkles and polishing the gears. We can't achieve integration of our powers whilst foreign elements hinder and in effect destroy our efforts.

Now in life we don't clear the forest of stumps before sowing our corn. The two aspects of the integrating process go forward together. The affirmative side is then the breeding, nurturing, building, assembling of parts, co-ordination. Of these terms that I have proposed, the organic are more helpful for our purpose than the mechanical. Here we are concerned with the putting together, with raising things

that don't blow down, with achieving harmony and rhythm, and, if we persevere, we shall find that many of the things that seemed to be impediments can and should be 'built into' life on a higher plane.

3. There is, of course, a distinction between the visible or physical forms of things and the invisible, spiritual, intellectual world of idea and ideal—which is also a form but can for our purpose be called the content of life. In the sphere of the visible, we use mechanical terms for describing integration. The wise old father's illustration with a bundle of sticks holds good. A life or a group that is broken up and scattered is at the mercy of hostile forces, just as coals when raked apart die, whereas assembled they make a fire. The parts of a Rolls-Royce engine lying round a workshop are helpless, whereas assembled they form one of the greatest mechanical achievements of man. But the integrating force itself is not mechanical. The whole process from the refining of the ore to the designing of most delicate parts has been carried on through the mind of man. Integration can only be partly described in mechanical terms. For its proper description we turn more hopefully to the organic terms which I have already

<sup>1</sup> This is an abstract of Dr. Rose's closing address at the Conference held at Nottingham, Easter, 1943, by the Association of Teachers in Colleges and Departments of Education, the English New Education Fellowship, the National Froebel Foundation and the Nursery School Association. All the articles in this issue, up to and including Mr. Lauwerys', are taken from papers read at this Conference, and the notes on the purpose, structure and content of Education in Norway, U.S.S.R., U.S.A. and China (pp. 86, 91, 92, 95) are the reports made to the Conference as a whole by the commissions on these four countries (see p. 101).—ED.



used—breeding, nurturing, the training of forces for harmony and rhythm. Music and gymnastics are again our metaphors—the glory of the symphony orchestra, the grace of the rowing eight.

All illustration by means of visible things is unsatisfactory in that it points the way but does not get us there. To integrate a society we do more than assemble 'parts'. For raw material we turn to ideas and ideals and in this conference we have before us the widest variety of integration in different societies. In China we get a unity in 'the perpendicular of time'—out of the past into the future—(e.g. the Chinese cobbler's slogan: 'I am a cobbler since 400 years.') This unity of 'the perpendicular of time'—what we call tradition—can be a drag on the wheels, but if utilized and informed it can be a tremendous force for social integration. If China can also achieve unity of the horizontal in space, the younger ones of us may live to see her outstrip us all in the quality and dimensions of her living.

You can then have unity flowing out of the past: but you must also aim at unity in the horizontal of the present. In trying to achieve this a society may try at some moment wholly to break with its past. I doubt whether it can succeed. The new world was mostly colonized by people who were discontented with Europe, but they took with them more of Europe than they expected and what they took has become for them by turns roots from which to grow a new 'order', and shackles to hinder their progress.

4. No one can achieve either social or individual integration without first attaining a picture in his mind of the end in view. Examples: the planning of a new London, or the reconciling of angry neighbours. Columbus, while still in Cadiz, saw the new world in his vision; otherwise he never would have got there. In a Chinese city a group of sages used to meet once a month for an evening of 'entertainment'. They would sit at a table, in the centre of which stood a single, completely beautiful ancient vase, and scarcely a word was spoken. Integration achieved by means of contemplation (adoration!) seems to be other than that required for the building of the Boulder Dam, the rebuilding of

London, or the winning of the war. Yet both kinds are needed in education. Even children can easily learn to be quiet, if they can be shown the good that accrues from it.

We are told of the boy Jesus that 'he grew in wisdom, in stature, in favour with God and in favour with man.' These four 'sides' of growth, all indispensable, form a square, the most integrated of figures save the circle, and if any one line is extended or developed too far we get a lopsided life—something clumsy, ugly and unusable. The aim is balance, symmetry. Why is the Parthenon the supremely satisfying building in the world? Because it was planned to crown a glorious hill and to jar on none of the senses of the cultivated mind.

5. And now two *caveats*. You cannot integrate things which do not march with one another. Where and if things are irreconcilable, wisdom says, 'Cut one of them out!' You can't get to heaven loaded with things that won't go there. In the right place at the right time in the right way some ruthlessness is necessary. But heaven help us all if ruthlessness, the surgeon's knife, is used as a short-cut, unscientifically, beyond what is necessary. What we need is shepherds of souls, not butchers. Secondly, we must begin with integration of a simpler kind, on lower planes—before we essay the more difficult. The patriarchal manor farm was an almost entirely integrated community; contrast the problem of the modern urban family which can hardly get together for meals or holidays because their jobs and even their schools divide them! Modern society is to blame for much personal and social disintegration and that is why it is well to tackle social integration in its simplest form, the family. May I add that in seeking to solve the social problem we shall find the way to integrate the individual soul.

6. One final word. We have to *think our way into our living*. This sounds a truism but it is so important that we assume it without practising it. The 'examined' life in Plato's phrase is the only life that is worth while. It is amazing how little mind is at work in modern social processes. 'First ponder, then dare!' should be the rule, whereas

we have come to the folly of leaping in private and public affairs, without thinking. They tell of an old Maine sea-captain, who used to assure enquirers he kept very well, and would add: 'They tell me that my mind is leaving me, but I don't miss it!' In its law-making, its administration, in the pulpit and the press, it looks too often as though modern society might say the same. But—we must also *live our way into our thinking*. You can get a good deal of knowledge by the time you are 21 but I never yet saw wisdom in a 21-year-old. Only experience can make us wise. 'Prove all things, hold that which is good!' was St. Paul's counsel. The ultimate test of an idea, as of an institution is 'how does it function'?

To our shame, we have let Europe degenerate into a bear-garden, in which tens of thousands of the flower of our time are being hunted down like rats or vermin, because they want 'to be themselves'. Is this sort of thing to go on? The greatest challenge of history is now placed before us—in particular before the teachers of our generation—for that reason, conferences of this kind are of vital significance—can we as a profession recognize this 'Time for Greatness', to use the title of Herbert Agar's courageous and wise book? I commend a study of it to you all: and I could wish that its message be read and taken to heart by all who hope for a better world for our children.

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# Educational and Cultural Background—Norway

Professor A. H. Winsnes

University of Oslo

To my mind education is first and foremost linked with humanity's common spiritual struggle and belongs in a world where spirit and quality, not force and quantity, matter—a world where we cannot shirk the fundamental questions: shall we live by force or by law, in freedom or in slavery? I do not pretend that the Norwegian school is perfect from the spiritual and qualitative point of view, but evaluation in such terms is useful. Our schools are not isolated institutions but are a medium of our national growth and have developed as part of the small social organism called the Norwegian people.

## Nature of the Norwegian School To-day

The Nazis have not succeeded in the destruction of the Norwegian school. Its resistance has been formidable and its vitality remarkable because the school is rooted in the tradition of the people both in its organization and in its inner life.

1. The school is a school of the whole people, not of a class. During the period 1920 to 1935 the unity school system was established, on the principle that there should be one primary school for the whole nation for seven years. This people's school (ages 7—14) was maintained by the State and the municipalities; it was free and

compulsory. The law does not forbid private schools, but all private teaching was under public control, and by 1938 only  $\frac{1}{2}$  per cent. of the child population was in private schools.

2. Continuation schools for one year and people's high schools for adult education.

3. Secondary schools which were of two kinds:

(a) Gymnasia (five years) whose curriculum was run in three courses and which prepared for the universities.

(b) The modern school with a three years' course whose curriculum was largely concerned with mathematics and science.

Secondary education was not free. It cost 160 kroner (about £8) per year.

## The Evolution of the Present System

In the Middle Ages learning was, as in all Christendom, in the hands of the Catholic Church, and after Luther (1536) the Lutheran Church became the central factor in education. Norway, like Switzerland, has throughout history been an association of free farmers and free peasants. Their freedom was threatened in the Middle Ages and later on by the Danish feudal aristocracy in the sixteenth and seventeenth centuries. But the Danish nobility failed to reduce the Norwegian peasants to semi-servitude. They described them as 'hard, turbulent and blood-thirsty' because of their resolute defence of their liberty, thanks to which the feudal aristocracy never became too dominant and a feudal society was never established. The peasants owned their own soil and were under no burden of compulsory labour.

It was not the farmers who headed the educational movement early in the eighteenth century when the idea of a general educational system was promoted. It was the clergy and the civil servants who led the movement, but the free peasantry gave its leaders faith and enthusiasm and the farmers were quick to understand their new privileges.

There are critical moments in the history of every people, critical because men know that a turn must be taken. 1814 was a critical

moment in Norwegian history. A constituent national assembly was summoned and the majority of this assembly were not peasants but officers and State officials. They might have made a class conscious response to the challenge of the time. The temptation to do so was great, but, influenced by patriotism and by a strong national tradition, they drew up a constitution of self-government and freedom; they gave the right answer to the challenge of their time and the new democratic constitution became an instrument of national evolution.

The need for a school based on democratic principles grew as the principles of the constitution were put into practice. The farmers who formed the bulk of the population understood that there must be better education if they were to learn to use their rights. Many of the agrarian politicians backed and supported financial grants to the schools, but after the industrialization of the country which took place towards the end of the nineteenth century the workers played an ever larger part. It was radical democracy in the twentieth century which resulted in the unity school: this was a natural evolutionary process whose pace was quickened owing to the influence of the workers. The ideological impetus behind this development was:

1. The idea that all children should have an equal opportunity to take advantage of the education offered. The school system was organized to this end.

2. The necessity of avoiding a school system which would lead to social segregation and to establish one which would lead to fellowship, to community as an organic whole. This feeling of fellowship, of mental and spiritual communion, and not 'blood and soil' are the keynote to northern democracy. Equality of opportunity may come to mean equality of opportunity for egotistic competition which must lead to social disintegration. A sense of community can counteract this. Tolstoi says: 'I see many educated people but few human beings'. The Norwegian school tries to educate free human beings in accordance with the fundamental principles of Christian ethics.

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# Education in Norway

THE social system in Norway has always been a very homogeneous one: there have never been any great fundamental cleavages in wealth, occupation, religion or culture. Ninety-seven per cent. are, at least nominally, connected with the one Lutheran church; and, until this century, all were closely connected with the life of the peasant and the fisherman. On the farms each family was very largely self-supporting: the peasants had developed the wide range of craft skills necessary for providing themselves with all that was needed in the home and on the farm from which they drew their livelihood. The same was true for the fishing communities. In fact, the two ways of life overlapped considerably: the fisherman frequently had a small piece of farming land, and the farmer often did a certain amount of fishing.

Such a society has existed in Norway for centuries; and the result has been the development both of a very high degree of craft culture and of a high respect among members of the community for that culture. Norway is interesting, too, as an example of the way in which such a living culture can flourish and be transmitted without any system of formal schooling at all. The life of the home and of the community was so rich that that alone was adequate as an educative influence—and what has been said of craft skills is true also of the building up and transmission of a very rich folk lore.

In a land where only three per cent. of the surface is capable of cultivation and where there are terrific physical obstacles to easy communication, it is natural that local communities should be thrown very much on their own resources and that government should be very decentralized. Under such conditions—and also because the Norwegians have never been subjected to the domination of a ruling class, either native or foreign—there has developed a very strong democratic tradition; and it is true to say that democracy is still very much alive in the land to-day. Linked with this tradition is a strong spirit of co-operation: the small local communities have learned through centuries of practice how to work together in common enterprises.

Such a picture appears to be almost ideal—but it must be added that, during the present century, the partial industrialization of the country has created certain problems which are not yet solved. Fortunately, such industrialization has come late in Norway's history, and no slum problem has come with it. Many of the factories concerned are in the country, and none of the Norwegian towns is very large. Even so, many Norwegians feel that such towns as they have do not offer

a sufficiently rich environment for the proper education of their children; and they regard this as one of their educational problems.

The educational system has quite obviously grown out of the native peasant culture, and the respect with which this culture was regarded has given rise to a very keen interest in education as such. The principle of universal and compulsory education was first laid down in 1739, though the fulfilment of this ideal had to wait until after 1814 when the real impetus for popular education came with the establishment of a popular democratic constitution.

The purposes of Norwegian education quite clearly reflect the social purposes of the nation itself. There is no attempt to build up one definite type of citizen; for Norwegians are strongly individualistic, though always ready to co-operate. On the contrary, the aim is to model the schools to meet the needs of the child, the home and the community—in such a way as to build up rich personalities on the basis of righteousness, justice and Christian humanism, as well as on the democratic principles of Norwegian culture and traditions.

The debt which the schools owe to the peasant tradition is very well shown by the curriculum of the elementary schools. In the country districts children begin to attend these only at the age of seven. This is due in part to the fact that the distances from home to school are too great in widely scattered districts for younger children to manage (for the same reason, school attendance in the remoter districts is often limited to three days a week, the children doing

their school work at home on the alternative days); but is also due in part to the feeling that the farm homestead can provide a sufficiently rich environment from the educational point of view to obviate the necessity for any formal schooling. By contrast, the towns are increasingly providing nursery and infant schools. These are private, but often supported financially by the municipalities.

Once the children are in the schools, practically the whole of the first two years is given (apart from purely mechanical work in the acquisition of the basic skills) to developing the knowledge of the home and environment. Later in the school life, considerable time is given to a local survey. This is made separately by every class in turn; and covers local geology, archeology, history, geography, nature study and general culture. Such work is extremely important in keeping local culture alive and in relating the work of the school to the outside life of the child. Similar work with a national rather than a purely local outlook is fostered by the provision of a set of 'Norwegian Readers' designed to acquaint the children with all that is best in the national life through the study of national history and geography and the recounting of the lives and adventures of prominent Norwegians. Religious teaching on Lutheran lines is a normal part of the school life.<sup>1</sup>

Tradition is not the only factor in determining the shape of the education system, of course: adjustments in both the structure and the content are continually being made to meet changing national and local conditions. Thus, most schools on the sea coast include marine biology in their schemes; and the most recent education laws, passed only just before the outbreak of war, allow for a considerable development of higher technical education—even, possibly, at the expense of 'pure' University work—in order to meet the increasing needs of industry and to offset the tendency for too many students to seek 'white collar' posts.

Norway has made a very real attempt to secure equality of opportunity for all her children. Two facts may be given in support of this statement. At one time, the break between elementary and secondary education came at 12-plus, but that gave a suggestion of inferiority to the education given in the last two years

<sup>1</sup> Only those teachers who teach religion or inspect religious teaching have to belong to the State Church or to a church with doctrines being in conformance with those of the State Church. According to present regulations the teaching of religion is non-confessional during the first five years of the primary school, and as a consequence the scripture lessons in these classes are as a rule attended also by children belonging to other denominations. But parents have the right to withdraw a pupil from religious instruction.

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of the elementary schools to the children who failed to gain admission into the secondary schools. Because of this feeling of inferiority, the age of entry into secondary schools has been postponed for two years so that all children pass through the whole of the elementary school course. The elementary schools are in a very real sense the 'common schools' of the nation; 99.5 per cent. of the children pass through them. Apart from four State High Schools which serve the sparsely populated areas, there are practically no boarding schools except in the extreme North, where elementary boarding schools are provided, owing to the great distances. This is due partly to the absence of a privileged class requiring special schools for their children, partly to the status of the family as a very real and important unit in society, and partly to the rich community life which obviates the need for trying to create artificial communities in the form of boarding schools for the education of children.

Of the children who pass through the elementary schools, some 70 per cent. secure further education of one type or another, either in the multi-lateral secondary schools and universities, or in the day continuation schools, or in the winter courses of the People's High Schools. The work in the secondary schools varies from five years' academic courses, designed to lead pupils on to the universities, to

shorter three-year courses leading to commercial, agricultural or technical education; but the work of the first two years is common and enables pupils who wish to do so to transfer from one type of course to another.

Another very important factor in securing equality of opportunity is the way in which the State seeks, by varying its grants to local authorities (between the extremes of 30 per cent. and 80 per cent) to eliminate the effects of the different degrees of wealth or poverty in the different areas. Just over a sixth of the national budget is spent on education and culture; and no one in Norway appears to grudge so high a proportion of the national expenditure to education.

The democratic traditions of the country appear in the arrangements made for the control of education. This control is very largely local, the municipal and rural School Boards being composed of members of the local, democratically elected Councils. In addition, there are Parents' Councils and Teachers' Councils, which are constantly consulted in regard to the management of the schools: in fact, the staffs of the schools *must* be consulted with regard to all matters which materially affect their work.

The minimum curriculum is laid down by the State, and the final content of the curriculum for each district is determined by the local School Board. The consultation which

is always going on between the teachers and the School Board, and the democratic spirit of give and take in which it is conducted, mean that the individual teacher has a certain latitude in the development of his own schemes and in the conduct of his own experiments.

Teachers rank very high in the community, because of the respect in which learning and culture is held. There is no bar to their participation in local or national government; and a considerable proportion of them become members of local Councils, and many proceed to Parliament. The teaching profession attracts much of the best talent in the country.

The temper of the whole nation is strongly democratic; and perhaps for this reason there is no specifically democratic training, in the way of prefect systems or experiments in self-government, carried on in the schools. There are, of course, other, less tangible but very important, factors; such as the way in which Civics are handled, the emphasis placed on events in History, but, above all, the high mutual respect which exists between the individual teacher and the individual pupil (a respect which would make any idea of corporal punishment quite impossible). Again, such intangible factors and the very strong democratic spirit of the whole community are the real educative forces in this matter.



# Historical and Social Background—Tsarist Russia

Dr. W. W. Gottlieb

Riga University

FOR many centuries education in Russia as elsewhere was entirely in the hands of the clergy. The Orthodox Church by its very dogma aimed to cut out query and discussion. Up to the end of the seventeenth century all intellectual life was stultified by Church influences. Peter I aimed to make Russia a great modern power. This depended on an educated society and trained officials. In 1710 he set up the first Russian technical college—the School for Navigation—and instituted a kind of school-leaving-certificate which was required for promotion and even for permission to marry. In 1726 the first secondary schools (gymnasia) were set up. Under Peter, Russian education began by being free and classless. His successors, especially Catherine II, promoted learning, but only amongst the nobility, so that Russian learning had neither foundation nor roof. Alexander I, influenced by Condorcet and the ideas of the French Revolution, set up a Ministry for Public Instruction in 1802. His intention, too, was that education should be classless, but this foundered on the retention of serfdom. By 1825, 57 secondary schools had been established, 370 provincial schools, 3 lyceums and 6 universities. But serfdom remained and only a few of the Russian landowners took advantage of the new education facilities. These few released the whole Russian creative power. The first half of the nineteenth century saw an amazing outburst of Russian literature which harnessed most of its talents very early to social service and social reform. Radishchev, Griboyedov, Pushkin, Lermontov, Gogol, Nekrassov and many others both sang of freedom and suffered for their convictions. The Russian genius as soon as it was liberated went into opposition. Writers and poets did not accept the semi-aristocratic, semi-bourgeois society from which almost all of them had sprung. They showed up its pattern and the misery and injustice that lay beneath it, with the result that a long persecution of the intellectual and cultural life of the country began.

Even Alexander I soon lost his early idealism, whilst the Napoleonic Wars, particularly the period from 1813-1815, brought thousands of young Russian officers under the influence of Western ideas, particularly, of course, the ideals of the French Revolution.

When Nicholas I came to the throne in 1825 these young men revolted in the so-called Decembrist Rising. It was ill-led and quite abortive. The leaders were shot and most of their followers were exiled to Siberia. But their attempt had been serious enough to frighten the Tsar who showed clearly from thenceforth his fear of enlightenment. Education became identified with revolution. The authorities set out to stop the threat which education seemed to them to hold, by the perpetuation of class differences, by arbitrary laws, and by devising curricula carefully fitted to a class set-up. In the elementary schools the theory was: the less the better. The secondary school curriculum was over-burdened by the classics (recurrently a period of attempted political reform would be accompanied by a revised curriculum with less classics and more science, but reaction followed quickly in its wake and immediately restored classics to an entirely preponderant place in the school curriculum). The universities were under police supervision, foreign travel was made very difficult and foreign books were banned.

But even an autocracy cannot do without an intelligentsia. In order to encourage the growth of industry the authorities were obliged to set up technicological colleges and commercial schools. The Tsar had broken with his intellectual *élite* and hoped that the specialists reared in these new institutions would rally to him. The new intelligentsia was recruited from the children of the small clergy, of petty officials and of subaltern officers. They were very poor but they all studied, and through their studies many of them became revolutionaries. The old intelligentsia had been theoreticians and dreamers since 1825; the new intelligentsia were different. They had been steeled in the daily

guerillas of life, had the will to act and to take up arms. Autocracy grew afraid and Alexander II tried to mitigate the harshness of his predecessors rule. The censorship was relaxed, the serfs were liberated and education was improved, especially the education of girls. Two kinds of secondary schools were established, the classical and the modern. But only students from the former could go to the university and the standard of entry was so high that it was hard to go in. Women students were entirely debarred from universities. Alexander's reforms brought no real change and a spirit of exasperation and disappointment set in and led to terrorism. In 1866 there was an attempt on the Tsar's life and the school system was changed, under the plea that it was breeding revolutionary ideas, and was subordinated to the Holy Synod. Russian society had become interested in modern science and in scientific techniques, but the Holy Synod transformed the secondary schools at the sacrifice of modern knowledge.

In 1881 Alexander II was assassinated. Alexander III blamed the reforms for all revolutionary activity and established a régime of banishment and arrest. His watchwords were autocracy, orthodoxy, nationalism.

To prevent revolution he tried to tie the people to the land and to the factories by an almost compulsory system of non-education. Elementary education was reduced almost to nil. It was placed in the hands of the clergy and the establishment of lay schools was impeded in every way. Secondary education was attacked by reducing the number of gymnasia, shutting a proportion of the classes, and making access extraordinarily difficult. By decree the children of shop-keepers, cabmen, charwomen, waiters, Jews, could not go to the gymnasium, but a thirst for education had grown up in the masses. The authorities' idea of turning them away from general education into vocational broke down. The Ministry for Finance set up special commercial schools so as to ensure to the country a supply of intelligent



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business men. Students who were debarred from the universities on the grounds of religion, class or race flocked to these schools, and their curricula shifted from the strictly vocational to include cultural subjects.

Towards the end of the century the Government, under pressure, instituted some reforms. It introduced State grants for the schools and abated their clericalism. Where a lay school existed the Church might no longer set up a school of its own in the same area, and the local governments set up a network of primary schools. Though from 1894 to 1904 Russia saw the faint beginning of education for the masses, the general level remained appallingly low, because they were still in practice excluded from education.

1. **Peasants.** Before 1861 the property of their landlords, they had had to ask permission to go to school. The emancipation freed them but did not *give* them land. They had to pay compensation to the landlord and had to work very hard on his land as well as on their own in order to pay off this debt. They were at the mercy of recurrent famine, and by 1905 were still largely illiterate. Yet many efforts on the part of university students to awaken their political consciousness gradually led to the awakening of a desire for literacy. In spite of this, in 1905, when the admission of peasants to the contemplated Duma was discussed at Cort, the rich landowner Naruiskin was not alone in saying that: the illiterate peasants have more unadulterated philosophy than those who can read and write. This view prevailed.

2. **Workers.** The emancipation of the serfs had left factory owners still sovereign. Workers had a 12, 13 or even 18 hour day, and in a Moscow cotton mill up to the end of the last century, 9.6 per cent. of the workers were under 15, and hardly 35 per cent. of the employees could read and write. The last forty years of the nineteenth century saw a great outburst of educational activity amongst the workers, led by the intelligentsia. Adult schools, workers' circles, political pamphlets were symptoms of this movement. Again it was found impossible to do political work without literacy and so political

education led to a rise in general culture. In 1901 the Chief of the Secret Police remarked that 'the good-humoured Russian lad has developed into a sort of semi-intellectual . . . who disobeys the authorities', and so the State itself tried to divert this universal thirst for knowledge into safe channels. The role of schoolmaster was to be played by the police and an attempt was made to introduce 'police-socialism'.

By 1904 reading rooms, lectures and political meetings had become the university of the working classes in Petersburg. In January, 1905, they rose to complain of their poverty and *ignorance* and demanded not only a constitutional government but also universal compulsory education at the expense of the State. The demonstrators who made these demands were fired on. Undergraduates and the pupils of secondary schools joined in a general strike and there was a great uprush of revolutionary propaganda and activity.

Thoroughly frightened at last, autocracy promised a constitution and set up a Duma, but they remained the masters. The dual system was maintained. There was no democratic educational ladder with equal education. Elementary education in the mother-tongue and consonant with local needs was refused. There was no real intention of reform and during 1912, '13 and '14 the country was in a state of latent civil war. Looking back one can see some progress during these years. Secondary and university education was extended and even elementary education began to spread, but the autocracy was guided throughout not by educational considerations but by social and political motives. The school was primarily a political instrument and criticism and revolt kept step. Thousands of privileged youth grew up to become incompetent officials. The class system was accentuated. Revolution itself became the schoolmaster of the Russian people. The Russian intelligentsia prepared the revolution and then fled. Only a very few of them went with the revolutionaries. So that when in 1917 the Revolution came, though it had been inspired and led up to by the intelligentsia, it was a revolution by the masses and was the prelude to a mass conquest of enlightenment.



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# Education in the U.S.S.R.

## Purpose

THE purpose of Soviet education, as of the whole Soviet experiment, has been the creation of a new society. This has involved change not only in the economic sphere but in social attitudes and in character. The U.S.S.R. has set out to make the new man by education and to insure the all-round development of man. The experiment started under heavy handicaps; acute shortage of all the necessities of life; a horde of child waifs; mass illiteracy. Within four days of coming into power the new régime decreed that education should be compulsory, universal, free and co-educational. The earliest pre-occupations of Soviet educationists were perforce political—the strengthening of the régime. There was a reaction against everything of the past, an effort to institute moral discipline on new social lines (*e.g.* as service for the community). Much of the educational work was in adult education, political propaganda, much of it to illiterates, agricultural propaganda, etc. There was a great deal of educational experiment, largely based on American models. There was political control of the teachers but no centralized control over their techniques. This phase of educational experiment came to an end by decree in 1932 largely on account of the discontent of both parents and teachers.

## Structure and Organization

A commissariat of education was set up in each of the national republics, with its own departments for every section from pre-school to adult education, for each branch of the curriculum; for finance and planning; for extra-curricula activities; each of these commissariats had their education commission in an advisory capacity.

The central planning commission of the Government has a section for education (a term which covers a much wider task of the cultural and social activities of the community than it does here). In 1932, 21 per cent. of the budget was devoted to education, in 1937, 26 per cent.

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## Russia Pointing the Way

1. In the U.S.S.R. there is a philosophy behind the educational system which results in a coherent educational structure which keeps pace with and expresses the creation of a socialist state.

2. Administration exists as an instrument of the will of the community, expressed from below as well as above.

3. The teacher is a socially and politically conscious member of the community. He works with a united purpose and a unified school system, and in absolute sex-equality. There is a scale of salaries in which the teacher in remote districts gets higher pay for the same work as those nearer the centre of culture. The teachers have a large influence on the development of education through their conferences.

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## Criticisms which have not been discussed to a conclusion

1. There seems to be an imposed curriculum with no choice of subjects in school. The central control of textbooks was questioned and the fact that no domestic subjects and practical work seem to have a space in the curriculum.

2. Is it desirable that a whole people should have no choice of philosophy behind one unified system of education.

3. Are the Soviet children being deprived of spiritual upbringing by being denied religious instruction in the school (this fear was not shared by all members of the group).

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# The American Frontier

Daniel Prescott Webb

University of Texas

I PROPOSE to discuss the American frontier, its influence on American life and the significance of its closure for American life and education. For it is now closed whether for better or for worse, and its closure is a momentous event, not only for the U.S.A., but for England and all the rest of Europe. What is the American frontier? It was the dividing line between the settled country and the wilderness. It has moved progressively westward from the Eastern seaboard.

In 1893 Fred Jackson Turner read a paper before the American Historical Association based on the 1890 census. It was a short paper and its pith lies in a short sentence: 'For the first time in the history of America there can no longer be said to exist an American frontier.'

The American people had spent 240 years in advancing across a continent. The existence of this great wilderness had been the dominant factor in American life for 240 years. The mass of the common people had solved their problems in conflict with this wilderness in order to live and prosper, and in doing so they adopted new and adapted old ideas.

Many European habits were discarded entirely and the best that had been brought from Europe had to be remodelled to meet changing needs. For example, English

Common Law is the thing that Americans cherish most of what they got from England. But even this cherished import had to be adapted to new conditions. In England, land is valuable and water worthless. In the Far West land is worthless and water valuable. So the English Common Law had to be adapted to an arid and unpopulated region and there grew up the doctrine of prior appropriation.

What did the frontier mean socially? It meant that whatever the previous background of a man, the wilderness stripped him of what society had added, leaving the man himself. In such a community the leader is not necessarily the educated man, but the man who can find food, water, direction. 240 years on the frontier brought about not the theory of democracy but the practise of equality.

What did the frontier mean economically? The Government owned 1,500×3,000 square miles of soil that was rich in everything that people need. If a man got into trouble, was disappointed, frustrated, or bankrupt, he went west and made a new start. Anybody over 21 could get a 160 acre grant of his own by the mere fact of living on it. If he wanted to raise cattle the Government gave him grass and water; if he wanted to build a railway the Government gave him

land and lent him money. If he wanted gold he had only to find it and stake his claim. American democracy was founded on Government Relief. In 1890 Turner discovered that the most powerful single influence that had ever been at work in American history had come to an end. America is a tiny example of the very thing that is happening in the whole of Europe. We have all come to the end of a 400-year boom which started when Columbus pulled the coverlid from two new continents and laid as a gracious gift at the feet of his kind the richest country in the world. The closing of the American frontier coincided with, and exemplified, the closing of an epoch. We are at the end of a 400-year boom. I cannot feel very hopeful about our prospects or about democracy's. We are faced with an immense task which will demand a new social and economic set-up. The proportion of world population to world resources seems to be very similar to that which obtained in the known world in 1492, but we have no new world to conquer and the lessons from the past are not going to help us much in the world we must devise.

[This abstract has not been revised by the speaker.—ED.]

## Education in the U.S.A.

### Social and Economic Background

In discussing American education we must realize the continental nature of America, with great varieties of climate and economic activity. Its population is extremely heterogenous and is distributed in such a way that the largest number of children in proportion to adults is found in rural areas. Despite this, belief in the democratic way of life is fundamental to American thought. This tradition emerges from the concepts embodied in the Constitution, in the kind of life developed on the 'frontier' and in Puritan ideals.

In both economic and political life the tendency is to emphasize individualism, and this presents problems in relation to the cultivation of social consciousness. On the other hand class distinctions are not rigid, as those which do exist depend mainly upon economic distinctions which are frequently changing.

### Purpose

It is against this background that the purposes of American education are to be considered. The aim of education set out in 1938 by the Education Policies Commission was: 'The fullest possible development of the individual within the framework of our present industrialized democratic society.' This general aim was then subdivided into four objectives:

- (1) Self-realization
- (2) Harmonious human relationships
- (3) Economic Efficiency
- (4) Civic Responsibility.

In attempting to achieve these objectives the need for adaptability is particularly stressed in the education system.

### Structure

Within the general purpose diversity is introduced by the existence of 48 States of varying character which

exercise some control over educational policy, but the real power lies with about 130,000 local district authorities. It is only of late years that the Federal Government has shown signs of going beyond its advisory powers.

This immense decentralization has led to great discrepancies in educational opportunity within and between States. On the other hand, the zoning of schools within each district results in the attendance of every child at the one school. Thus the multilateral school has come into being in the big industrial centres to meet this need; whilst in the rural areas, though the same opportunity is given to each child, there is less variety. The rural school gains, however, by the intense local interest centred in the school. In both instances the democratic principle operates.

### Organization

Throughout the States education is



almost entirely free. There is a small percentage of non-State schools, chiefly in the north-east. The compulsory age of attendance is 6-14 years, but a large proportion of States have adopted the higher ages of 16 or 17. The States where the negro population is predominant tend to have a lower leaving age. The usual sequence of attendance is either for eight years in an elementary school and four years in a high school, or the more modern course of six years in an elementary school, three years in a junior and three in a senior high school. Five per cent. of children attend a college, every child having the right to do so on graduating from the high school. There is a great variety of types of university, both State and private.

This organization is devised to give the fullest opportunity for individual development.

The staffing of the schools in industrial centres presents special problems as against those in rural areas. The large school sometimes leads to a somewhat impersonal attitude to the pupils, although this is offset by the presence on the staff of the 'counselor' whose functions are to help and direct the child in his personal problems and career. The headmaster thus tends to have purely administrative duties.

#### Content

The distribution of subjects of the curriculum in the elementary school is

somewhat similar to the English, although some schools use a project method exclusively, under the name of an 'activity'. There does not appear to be adequate specialized provision for handicapped children in rural areas.

At the high school stage the subject approach is normally adhered to with the inclusion of social studies as a specific group. Where, however, an activity program is followed the emphasis on social training is paramount. There is evidence that the Americans themselves are not satisfied with either of these methods. In the last few years the activity programme has been less popular for the children over 15, largely owing to the need to reach higher standards, especially in technical subjects, although these still retain a certain social emphasis.

Within the high school and college curricula there is a fairly wide variety of 'electives', giving opportunity for self-realization and a meeting of vocational needs.

In some States external examinations put a considerable pressure upon pupil and teacher alike and tend to dominate syllabuses.

#### Differences from the English System

Arising from the differences in social environment, the American and English interpretations of democracy vary considerably. The English environment has been more static than the American, which is dynamic and highly

competitive. This has resulted in the somewhat different set of values revealed in the curriculum and organization of the schools.

Seventy-five per cent. of the boys and girls between 14-18 in U.S.A. are in school. American education is more generalized and less specialized than ours in the age-range 11-16.

The freedom of the school to devise its own curriculum which is a feature of the English system is limited in America by pressure from both the local and the State authorities.

There may be some difference in emphasis on character-building as the major aim in education between the two countries. Although there are few examples of technical schools of the English type there is considerable development in the States of specialization in this field. Co-education is almost universal in America.

Research plays a much more important part in the States than in England, partly owing to the very generous gifts of private benefactors. Most city schools and universities have research departments that are supported from public funds.

The immense variety of educational experience in America offers a rich field for comparison. Democratic ideals are implicit to some degree in American educational practice, but as with all ideals, they are restrained by local environment in a rapidly changing society.

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# Historical and Social Background—China

Dr. George K. C. Yeh

PEOPLE often say that China presents a mysterious problem—a very old people suddenly grown young—and since the Japanese aggression they talk of China's romantic unity. The idea is that China had been in a state of prolonged civil war and became united overnight in the hands of Chiang Kai-Shek. This is a romantic version, and as teachers interested in truth we must dispense with romance for the moment. Another version is that China is a very old country which will remain merely a decorative feature of world civilization—something on the mantelpiece. In university catalogues in Europe Sinology is classified with Egyptology, as though all that China had to offer was of antique value.

In truth, we are a people which has been living under certain deplorable economic conditions but under certain ethical concepts. Chinese civilization, though old, is not the oldest. Our earliest bone inscriptions date from 1743 B.C. The unique thing about China is her cultural continuity. The Chinese people, although they may become modernized, westernized, cannot cut adrift from certain features of her past. One of the reasons why Dr. Sun Yat-sen succeeded in his revolution was his reaffirmation of the Chinese classical virtues. Chiang Kai-Shek models himself almost too rigidly on the scholar-general tradition.

From the times of the earliest written record to the time when the modern school system came into being forty years ago the traditional Chinese education has had four important features:

(1) The establishment of Imperial Colleges, attached to the palaces or feudal régimes. These colleges date from the Chow Dynasty (1112-255 B.C.), which was one of the formative periods of all Chinese social, educational and political systems.

(2) There were subsidiary schools attached to these colleges which taught the arts of manners, music, archery, horsemanship, penmanship and mathematics. These arts were taught by scholars who had been selected from the villages, districts and departments of the whole country. The schools were at-

tended by the children of nobles and officials.

The purpose and content of the education given in these colleges was to preserve knowledge and to maintain scholars. These scholars were given the highest honour and were paid not in money but in all the amenities of civilized living. The realistic explanation of this arrangement was that the state wanted to control scholarship. It wanted a group of scholars who would identify themselves with the Imperial symbol. (The Chinese Empire was always a loosely organized unity, in which the Emperor was the symbol of authority and benevolence.) But the scholars were kept not merely for the sake of prestige, but also from a reverence for learning.

The public education system ran from the hamlet to the department, and each village had its own school.

(3) Private schools maintained by the richer people in combination with certain poorer families. A rich man would maintain a private school for his sons under private tutors, and his relatives would manage to send their children to this school. In times of political unrest these small privately-owned schools played an important part in maintaining educational and cultural continuity.

(4) The civil service examination

system. For many centuries this was not really the backbone of the educational system as is popularly supposed, but was merely the means of selecting a civil service. It only came to dominate the educational system in the eighteenth century.

## Characteristics of Chinese Education

(1) The state aimed in Confucius' words to 'employ the able and promote the worthy'. This may be described as a democratic aim. The state tried therefore to enable the poorest to get some form of education and made it possible for the able to reach the top of the educational ladder. 80 per cent. of the great scholars have come from the farm, not only because China is an agricultural country, but also because she has always given a large measure of education to her poor and socially inferior classes.

Feudalism came to an end before 300 B.C., since when there has been no social caste system. The country has remained illiterate only because of its size, the difficulties of travel and the immensity of population, not through the ill-will of her governors.

(2) The peculiar conservative-mindedness amongst the Chinese is aimed always at the golden mean. Almost a thousand years before Confucius, thinkers and educationists consciously tried to make education serve the stability of the state (of course stability is aimed at in all political systems and therefore education is always recruited as a stabilizer, but in China this function was perhaps dominant).

(3) Great importance has always been set on moral training, *Hsiu Shun*, the cultivation of the spirit.

(4) Great importance has also been given to *Li*, a cultivation of proper relationships between human beings. These relationships consisted in love, righteousness, deference, sincerity and propriety (when China was asked to send troops to Burma the slogans given to the soldiers were based on *Li*).

(5) Self-Cultivation. The teacher himself must be adept at this for he is universally considered as a model, not as a mere explainer of technique. The life of self-cultivation has something akin to religious

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fervour. Those who are not cultivated have no right to govern others, and the most frequent jibe of the opposition newspapers against their political opponents is that they have not the right to govern others because they have not cultivated themselves.

### Modern Schools

A hundred years ago China was defeated in war by Great Britain. This defeat exposed the fundamental weaknesses of the classical educational system. The Manchus, the foreign race then ruling China, set out to study the causes of their defeat. They found them in the Chinese lack of guns and ships and of technical efficiency. The first batch of Chinese students to be sent abroad went to the U.S.A. in 1872. In 1880 others come to England to study the 'Naval Arts'. A small number learnt from the French and Portuguese, and the missionary schools did China a most valuable service in showing up her arrogance and complacency and in opening to her new vistas. So in the latter half of the nineteenth century some contact was established between China and the West. There was a mad rush to copy machinery and to translate books, particularly on artillery and shipbuilding, but not sufficient progress was made to save China from a heavy defeat by the Japanese in 1895. And it was this that caused her real awakening. The question is—has China concentrated on the problems of good and evil to the exclusion of scientific thought? The proportion in the curriculum of scientific training to education in the humanities is still a perplexing and much debated one. Chinese educators feel they cannot decide it because they do not know what types of world culture will emerge after the war. But what has become quite clear in the last hundred years is that without scientific training China cannot survive. It is clear to us too that there is abroad in the world a certain moral decay, and it is this rather than our immediate exposure to danger which affrights us. If education cannot mould and influence life it has no purpose. We are not mere teachers of children. We are here to exert influence on life itself, not because we are missionaries, but because we are realists.

## Education in China

FOR centuries Chinese education laid stress almost entirely on moral training and the study of the Chinese classics. During the past hundred years it has been influenced strongly by Western ideas. By far the predominating influence has been that of the U.S.A., though Germany *via* the Japanese system, France and Great Britain have also played their part. At first the Chinese tended merely to imitate Western organization, methods and curricula. Through years of imitation and experimentation, however, Chinese educators have seen that a mere copying of the West was not sufficient and that a synthesis of the old and new was the only way out. The aims of education at present are defined in terms of Dr. Sun Yat-sen's Three Principles of the People: Nationalism, Democracy, and the People's Livelihood. Education is to help to realize these principles so emphasis is laid on: (1) Bodily and mental health. (2) National culture. (3) Moral training. (4) Scientific thinking. (5) Manual training.

Here we see Western science and Western emphasis on physical culture and games side by side with the age-long emphasis on moral training. The emphasis on national culture was a result of the awakening of national consciousness and of the effort to make education fit China's own needs. Education is now a vital social service in the cause of national reconstruction.

Such are the aims of education to-day, but it must be remembered how difficult it is to achieve them. Teachers are inadequate in numbers and as yet insufficiently trained; illiteracy is widespread in spite of recent efforts; financial resources are not sufficient; text books are inadequate in numbers and quality; and above all there is the Japanese invasion. Yet these enormous difficulties have not daunted the Chinese.

In the last twenty years the Government has evolved both long-term and short-term plans to provide compulsory education for all children and for a great mass of illiterate adults—nearly half the population, *i.e.* about 200 million persons. In 1936 the Government planned to reduce illiteracy within six years. They were very successful; in the first year more than 16 million adults learned to read and write.

### Structure

Based mainly on the American model, the framework of the education system provides six years of primary education from 6—12; six years of

secondary education; four years of higher education. There are also Kindergartens for children under six and graduate schools for research. Primary education is organized locally from revenue derived from the local taxes supplemented by grants to provincial and central governments. Each pao (a pao being a hundred families) aims at having its own school. In the main the provincial government maintains secondary education and the central Government, higher education. Both are organized on a territorial basis. For all practical purposes education in Free China is now free even at the university stage. The fundamental idea is equal opportunity for all children. But owing to the shortage of schools and teachers, children can only go on to secondary and higher education by passing a competitive entrance examination. The Ministry of Education issues educational laws and regulations, and also standard curricula. It is the directing force in the field of education. Yet this centralization does not impair free adjustment in the local areas. The educational opportunities of boys and girls are equal and most of the schools and universities are co-educational. Parallel with the university courses, there are five-year higher training colleges and three-year higher technical schools.

Flexibility is a marked characteristic of the system and beyond the primary stage there are the following parallel courses for those who do not go to a secondary school. A normal school which gives a four to six year course for teachers in primary schools, a vocational school at three to six years, or some more general form of continuation school.

War conditions have forced 50 million of the population from coastal areas into the huge but thinly populated western part of the country. Here every kind of effort is made to teach illiterate adults and evacuated children. The ordinary schools are supplemented by welfare workers, by educated soldiers and by a particularly interesting feature—the teaching of reading and writing to adults by young pupils, who are called the 'little teachers'.

### Curriculum

The literary language is common throughout China and is the sole medium in the schools, both for speaking and writing. The national Government issues standard curricula, compiles and certifies text-books. There is an 'Institute for Translation and Compilation' in the Ministry of



Education. Civics, hygiene, physical training, art and music are common subjects in all grades of schools. In the secondary schools selections from the classics are read, and in the primary school, but continued into the middle school Chinese writing is taught—a great art done with the brush pen.

The main subjects in the primary schools are Chinese, arithmetic, social studies and nature study. In the middle school they are Chinese, English, Chinese and world history and geography, mathematics, physics, chemistry, biology, scouting and military training. For girls there are domestic science and first aid. English is the first foreign language and is taught throughout the secondary stage in the university. For students in normal schools there are subjects on education, psychology, statistics and rural economy in addition to those subjects of the middle school.

No religious instruction as such is allowed in school. The Chinese instil principles of moral training—practical expressions of the teaching of all right ways of behaviour in human relationship—in citizenship classes and through the study of the classics. According to Chinese tradition, this is supplemented by home influence. The reverence in

which the teacher is held makes parents eager to reinforce the schools' attempts to discipline the pupil.

Loyalty to the Republic and the development of national consciousness is fostered in the short period devoted in every Chinese school each Monday morning, when the whole school assembles to salute a photograph of Sun Yat-sen and read aloud his will. This period is also used for school announcements and for addresses by teachers and famous men outside the school.

The curriculum in rural areas varies somewhat from that in the city. There are large modern middle schools in the city in which there is often a good laboratory and a gymnasium. The village schools are often a collection of children of all grades under one or two teachers. Simple agriculture and gardening is being introduced even into the village school, and some middle schools have experimental farms on which the children work applying science to the improvement of seeds, fertilizers, farming methods, pig-feeding, silkworm rearing, and so on. This is part of the rural reconstruction scheme.

Vocational schools increased in number by 14 per cent. in the years 1930-34. The corresponding increase

in the number of middle schools and normal schools was only 2 per cent. and 6 per cent. respectively.

The curriculum of adult education varies with the facilities and with the degree of illiteracy in the locality. The subjects are Chinese, arithmetic, music, physical training and vocational subjects. One great tool in the attack on illiteracy has been the introduction of the thousand character system. The most used characters were chosen, primers written for them, and a number of elementary books written in them; additional characters are added in the advanced stage. The circulating library, travelling van, radio and film are now used. There are also attempts to romanize the Chinese language.

In conclusion, China is faced with gigantic problems in a time of political, social and economic change, and at grips with war. The results already achieved are truly amazing. The difficulties are still tremendous. But the determination and vitality of the Chinese people will not allow them to get frustrated. If in the post-war years she calls again to the West for help that help will be given and received in a spirit of co-operation and good-will based on an understanding of one another's systems and aims.

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# Method and Comparative Education

J. A. Lauwerys

Reader in Education, Institute of Education, University of London

ITAKE it that most of us desire to learn about education in other lands for reasons such as the following: first, because we are simply curious and, perhaps, because we hope that by understanding the people of other nations more fully and sympathetically we may learn how to solve some of our political problems—in particular, how to avoid future wars. Second, because we look to the experience of others to help us to tackle the problems we face. We all know that a great task of educational reconstruction will shortly have to be taken in hand. We are going to try to make education more relevant to the needs of the twentieth century; we intend to move towards a greater degree of equality of educational opportunity; we hope that it will be possible to use our schools to strengthen among the citizens a faith in the democratic way of life. On every hand, advice of every kind is offered—we need more religion and less religion; more science and less science; more technical teaching and more cultural teaching; education for work and education for leisure; schools for leaders and schools for the common man. All this is very puzzling. We naturally look at practice in other lands either to learn from their experience or else, and more commonly, to find arguments which may convince others of the truth of the views we happen to hold.

We are handicapped, however, in our efforts to get help from accounts of education in other lands by our lack of a true science of education. At an international conference of power engineers, interested in the improvement of methods of generating, say, hydro-electric power, practical, utilizable advice would at once be forthcoming. Not so at an international conference of educationists. But, you will say, education is not like engineering—for human beings are not mere machines. I do not look for a science of education which would have the finished maturity of, say, the sciences of physics and mathematics—sciences which deal only with bare, dead, rather abstract facts. All I am suggesting is that

it should be, and *is*, possible to apply with advantage the scientific approach to social phenomena in general and to education in particular.

One recognizes a scientific approach, and distinguishes it from a philosophical or religious one, by two great tests—first, that all the statements made deal with recognizable, experimental facts which can be observed by all: the assertions and propositions included in the system are based on controlled experience; second, that the system can be used to predict results and to guide action in a detailed way. Science deals with fact, and science has pragmatic value.

Now, there is no reason at all why an educational theory—a theory of educational systems—should not be of this type, for it could quite well be founded entirely on experiment. The material for observation is there—what is needed is the proper degree of observational skill. And, in addition, the educational observer will need the instruments of analysis which have been got ready for him by the historian, the sociologist, the anthropologist and, to a lesser degree, by the student of politics and philosophy. When the material has been garnered and analysed, we may at last realize Sir Fred Clarke's hope that: 'the competent student should be able to read off the social structure of a people from its educational forms, much as a trained geologist reads off the geology of a region from a survey of the outcrops of the strata.'

LET us turn to the consideration of the present state of this budding science of comparative education. There exists a great aggregation of raw material for future workers in this field, but it is the crude ore, not the finished product. There are long arrays of statistical data, and there are many excellent descriptive accounts of past and existing practices, sometimes illuminated by criticism. This, of course, is the natural history stage of science, the stage of collec-

tion, a necessary starting point, but no more.

There are also some comparative studies, properly so called. Many of these are written from a philosophical standpoint. They bear titles like 'The Clash of Competing Philosophies' or 'The Rationalist Tradition in Education' or 'The Platonic Strand'. Consider, for example, the writings of Nicholas Hans—which I hasten to say are some of the most interesting in the English language. He is clearly a man of wise and excellent judgement—the topics he discusses are of high interest and importance—the State and the Family, the Treatment of National Minorities, the Educational Ladder, and so on. By reading what he says one learns much about these topics and about various national patterns of life and thought. But, now, what explanation does he give for the evolution of the various educational systems, and for the differences between them? At bottom—this: when surveying the social scene, one should first try to get at the true, the essential forms of struggle. These are struggles between various great traditions—the Roman Catholic, the Anglican, the Puritan, the Secular, which are embodied in competing systems of philosophy. In the background of the scene small, often unscrupulous, bodies of persons pull strings and carry through intrigues—the Jesuits, the Freemasons, and so on. In some countries one party wins, in some another. Hence the differences, hence the similarities.

I have simplified too much, of course. Hans is wise enough to pay at least some attention to the influences of race, history, geography and even industrial development on the outcome of the struggle. But it is clear that to him these are at best side issues, subsidiary influences.

My own reaction to this is that the analysis is too simple and too superficial. Philosophers A, B, and C put forward ideas which compete in the market-place. A is listened to by the powerful men in the community. He becomes influential and respected for a



thousand years. Then somebody rediscovers B and he in turn becomes the prophet. Is all this merely accidental? Or is it because men have become wiser in the interim? Or is it perhaps because the techniques of production, distribution and exchange, the ways of life, have altered to such a degree that what A says is no longer to the taste of the new groups that have gained power in the meanwhile, that they now find themselves more resonant to the sayings of B? But in that case merely to discuss A and B *in vacuo* is not enough—one would have in addition to consider the whole changing pattern of life and work. The competing philosophies, in short, now appear as merely derived and to some degree subsidiary epi-phenomena, acting at most as indicators of changing social trends.

If you consult your own experience of committee work, say, or of recent educational history, are not these conclusions reinforced? Do we in fact take decisions in the light of general philosophical theories? Do we not rather as a rule do our best to find solutions which satisfy most people? Do we not try to plan educational facilities, or to allot such resources as are available, in such a way as to meet the most urgent needs? What we do as a rule is to act and then try to find philosophical reasons for what we have done. We are guided by principles and these principles are important. I attach high value to the examination and analysis of these principles—in other words I attach high value to philosophical activity. But I am concerned to deny here that these principles or traditions are in themselves the main causative agents which bring about social or educational changes.

LET us turn now to the next type of analysis which one frequently meets, which ascribes the development of educational forms and institutions largely to political forces, and which views our times as a struggle between Authoritarianism and Democracy. Everywhere, it is said, political ideas are clashing, first in the lecture room, then in the market place, finally on the field of battle. The political onlooker of this rather narrow kind pays little attention to such facts as differential birth-rates, changes in the productivity of agriculture,

technical developments in the factory, the effects of the internal combustion engine on our ways of life and on our habits of thought. Further, the political theory applied is often a somewhat old-fashioned one—broadly it might be described as pre-Marxist Liberal. This particular theory was not without use before the Second Industrial Revolution had changed the face of the world. It guided successfully the labours of eminent statesmen of the Victorian era. But it has little relevance to-day, and those who persist in applying it find the world as puzzling a place as Lord Baldwin did (or seemed to do) during the terrible thirties.

Kandel, from whom we have all learned so much and who is without doubt the foremost exponent of Comparative Education, inclines to this view. For example, he says: 'As is the State, so is Education'—and there is much truth in this. He then goes on to say that therefore the forms of administration depends on the nature of the State—and there is some truth in this. But he ends by identifying: 'the nature of the state' with the political credo of those in power—and there is no truth in this. It leads to deep puzzles. For example, Kandel states that an authoritarian government necessarily likes a highly centralized system of educational administration, while a democratic one will prefer decentralization—*e.g.* U.S.A. and to some extent Great Britain.

But Kandel knows more about education in foreign lands than any other living man, so he has to add a disclaimer. 'There are some democracies with systems of education which are as highly centralized as the totalitarian. The similarities are, however, only superficial, etc.'. The point here is that many of the remaining democracies in 1939 had centralized systems, *e.g.* Australia, France.

To some extent defects like these can be removed if we make use of modern and adequate political theories—but not altogether. For what I have said of the philosophical type of analysis holds also, *mutatis mutandis* of the political type with which it is indeed closely allied.

I HAVE now discussed and rejected as too abstract and as insufficient the two types of analysis most frequently found in the study of comparative education. I will try to indicate, at least in outline, a type of treatment which I would find more satisfying. I would begin by asking what sort of an answer any of you would make to Candide, if we met him and he, surveying the English scene, asked how and in what ways English citizens were brought up—what influences acted upon them to turn them into the sort of human beings they were. Quite naturally you would begin by telling him the question was too wide, that our population was too diversified, and that you would have to tell him separately about

# HARRAP

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land and in Wales. Therefore the rôle and function of the school varies from one community to another—it may be more or less important, and it will certainly concern itself with different things. Furthermore your description will lack concreteness and completeness if you leave out some account of the multitude of other formative forces which serve to socialize the growing and developing embryo-citizens.

Such a sociological approach will include and subsume the philosophical and political approaches I have already discussed—influences of this kind will appear, of course, but in a subsidiary role.

At first glance, the task I have outlined appears too vast. Happily, the labours of the sociologists have succeeded in simplifying it—they have begun to organize their material into usable shape and to provide us with the instruments of analysis required for the proper study of comparative education.

There is one particularly interesting approach, cognate to the one just mentioned, which deserves mention in this connexion—that of the cultural anthropologist. In books such as Ruth Benedict's *Patterns of Culture*, or Otto Rann's *Study of Chaga Education*, or Margaret Mead's *Coming of Age in Samoa* or *Growing Up in New Guinea*, we have examples of the rich harvest which this approach might yield. In this last book, for instance, Margaret Mead studies in a particularly simple case—that of the Manus tribe of New Guinea—how a small group of persons, who have long lived an isolated life and developed cultural forms which have not been affected by European influences, bring up their children and transmit to them the cultural patterns which the tribe thinks important—namely, respect for property, prudery, athleticism—you'll notice that the Manus are much like the Europeans, after all. Here is an excellent, a truly first-rate book on Comparative Education. And it is remarkable how much one learns from it about our own educational problems. Indeed, these studies of Margaret Mead's were actually made by her largely as a contribution to the better understanding of American Education. Her *Coming of Age in Samoa* was, for instance, intended as a

the training given to the children of different social groups—those whose parents are rich, those whose parents are poor, those whose parents live in the country and so on. You would explain to him the nature of the family pattern, the role of the father, of the mother, of the relatives—their rights and duties in the upbringing of children. You would outline to him the nature of our industrial system, which is evidently powerful in determining the interests and attitudes of our children, and of our economic system which fosters acquisitiveness and competitiveness. You would tell him about the various social groups which, at some time or other, will come into contact with children—the neighbourhood group, the gang, the Scout troop, etc. You would explain carefully what educative duties are allotted to each of the great educative agencies—the family, the Church, the gang, the school, etc. You would explain how the school tends to do those things which the community thinks desirable and which are not being done elsewhere. You would explain, too, how opinions are formed by the press, the radio, the cinema, the popular novel. And, of course, you would have to talk about the legacy of the past—the persisting influence of tradition.

Suppose now Candide displayed marked interest in the administration and structure of the actual educational system, and asked you to explain: Why have you got

schools of such different types—public, secondary, senior, central? Why do some of your children stay at school till 14, others till 16, others still till 18? Why do you teach such odd things in your schools? Why was your system set up in 1870 and 1902 and not, say, in 1830 and 1850?

What would you have to do? Here again, if Candide was really persistent, you would find yourselves talking about the interplay of social forces, custom and tradition, the clash of competing classes and groups, the development of industry, urbanization and the decline of agriculture, the invention of the motor bus and the aeroplane, the effects of unemployment and a thousand other things of a like kind.

In a word, you would be forced into a sociological analysis of the development of English life and of English society. And you would be delighted, on this occasion at any rate, to have available the help which a sociologist would willingly give.

We have here in outline a profitable approach to an adequate analysis of foreign education systems. We must remember that all the things I have mentioned—the patterns of family life, of varying social groups, of occupation, of habitat, differ in some degree from race to race, and nation to nation. Even within a single nation, there are differences: they are not identical, for instance, in Northern and Southern England or in Eng-



contribution to the study of the problems of adolescence in the U.S.A. I might add that some anthropologists refuse to accept the actual findings of people like Mead or Benedict and consider that their ideas are unsound. That, of course, in no way affects my argument here, which is concerned only with pointing out that the student of Comparative Education has much to learn from the Cultural Anthropologist.

In the field of comparative education, the idea of 'culture pattern' enters most easily as the concept of the 'ideal citizen type'—that is, in the case of each nation or system being studied we shall find it profitable to enquire what sorts of men the community thinks it desirable to produce.

It is well, however, to say a word of warning: there are two distinct—indeed often opposed—meanings which we can attach to the term 'ideal citizen type'. We shall get

one kind of description if we ask the moralist to tell us what sort of human being he wants (and since moralists are always highly respected, all citizens will swear that what he says is true and good !). In England, for instance, the ideal citizen type is a lover of democracy, he co-operates with his neighbour, he is reserved but frank and honest, does not interfere with others, etc.

But it is well also to study the type of man who 'gets on' in any particular society—who attains to position of honour and dignity, who secures the things that other citizens wish to have. Sometimes *this* 'ideal citizen type' is very different from the former. Consider, for example, what sort of qualities bring wealth and power in our own society—are they generosity, frankness, co-operativeness? By considering this second ideal type we may often learn much about the true nature of the community being studied. And I

might add one reflection, a moralizing one: a society is not really healthy, or such as to make its members happy, if there is too great divergence between the two types.

[NOTE.—In a subject as vast and complicated as Comparative Education it is scarcely useful to attempt to draw up short bibliographies. But I must draw the attention of readers to two series of Year Books: first, the *Year Book of Education*, published by the Institute of Education (Evans Bros., 35/-), of which nine volumes have been published. Secondly, the *International Institute Year Book*, published by Teacher's College and edited by Prof. Kandel. See especially the 1941 Year Book by Kandel: *The End of an Era*. Hans has published articles, e.g. in the 1937 and 1938 Year Books and, also, *The Principles of Educational Policy* (1929, P. S. King) ]

## Reflections on the Conference at Nottingham

NOTTINGHAM University was a good place for the Conference, and yet somehow the very seclusion of a university or other educational institution constitutes a great danger since it creates an atmosphere which widens the division between the professional educationist and the community. We were met to compare educational systems in U.S.S.R., U.S.A., China, Norway, and our own, but rarely did we reach the point when we were dealing with the fundamentals as they affected the education of the mass of the people.

We talked much of 'purpose', 'structure', 'content', and marvelled not a little at our wisdom. We tried to define and interpret these terms in the educational systems of the countries studied. Occasionally we related education to other social problems. We tried to visualize the ideal man and woman, to the creation of whom (we said) educational endeavours should be bent. Much of the time we were in the higher reaches of the educational system—among the favoured few in the community for whom education is (or can be made) a joy, free from the mundane problems of preventable ill-health of body and mind which arise from our ill-organized social system.

Someone said somewhere that the greatest tragedy in the world is the murdering of a beautiful theory by an ugly fact. The beautiful theory is that it is possible to devise an educational practise which will create the

ideal member of a humane and sensible community. The ugly fact is that the thousand and one influences which arise in every community are all of them educational influences, and that the school activities, no matter how sincere or intelligent, are but part of the larger educational forces in society itself. I thought often of the ideal system we were trying to devise, and the child of our modern cities, ill clad, ill housed, ill fed, with the street as his playground, without protection from a hundred evil influences, and wondered what could be done for him even in an ideal school so long as the greater part of his life is spent where it is.

Mr. J. A. Lauwerys, by his often brilliant interventions in discussion, was not alone in bringing the Conference towards a realization that society was in a disrupted state and that in such conditions men's minds were disrupted too; that the social disturbance of to-day marked the end of a period of historical development, and that new thoughts and ideas were in course of formation which would seriously challenge our conventional educational conceptions and that the progressive educationist must keep abreast of the times and play his part in stimulating the new formulative influences which were showing themselves.

There can be little doubt that the ferment in the world to-day (of which the war is but an episode) arises from the revolutionary age in which we live. Society, so long dependent on the

initiative of the individuals composing society, is finding the principle inadequate, and is seeking new purposes for itself. It is doubtful whether society could have progressed as far as it has had not some system such as capitalism been created, but the very advantages of that kind of social structure are now being submerged by the disadvantages. The good which is done in the educational system is destroyed wholly or in part by the commercialised sports and entertainments of leisure hours, cinema, dogs, mass sports, gambling, as well as by the consequences of our unplanned badly developed town and city life, and the social problems arising from the unorganized manner in which our economic life is arranged.

One final point. Many present at the Conference were obviously seeking ways and means of helping to build a new conception of community and desired to make contact with others of like mind. But the very seclusion in which educationists tend to work keeps them apart from other elements in society having like purposes, e.g. trade unions, co-operative societies, progressive political groups, etc. The extension of membership of the N.E.F. to include such bodies might prove the effective link in bringing these groups together to the mutual benefit of the individuals concerned and of progressive education generally.

James I. Guest,  
Education Dept.,  
Birmingham Co-operative Soc.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. 10  
June 1943

By Hilda Clark, Organizing Secretary, E.N.E.F.  
Cleve Cottage, Cringleford, Norwich

THE Nottingham Conference was planned jointly by the four societies taking part, the Association of Teachers in Colleges and Departments of Education, the English New Education Fellowship, the National Froebel Foundation, and the Nursery School Association. Its aim had been set out by Dr. Stead: 'The idea is to see how purpose determines the structure and content of education, in order to be more clear as to the relationship between them in our own country.'

The subject matter studied was the educational provision in China, Norway, U.S.A., U.S.S.R. Study was through lectures (a general one on comparative education, followed by a lecture on each of the four countries) and discussion groups (one on each country), each of which drew up a group report which was presented to the whole meeting. A final lecture and discussion period rounded off the conference.

If we are to use the information we gained during the four days at Nottingham, we must first find how far we succeeded in discovering a determining effect of purpose on structure and content. This we must do now. We must next apply what we have learnt to England, and so clarify our minds as to the purpose of our educational provision, and as to the necessary measures of reform. This can only be done fully in a further conference.

It is obvious that in all the four countries studied, education is the agency used by society to fit the child into the social set-up which he is to enter. The social set-up is envisaged by the state either as continuing in its present form or as developing; as containing weeds to be removed or seeds to be cultivated. Which factors are regarded as weeds and which as seeds depends on the particular state and its aims.

To give examples: For hundreds of years in China education was concerned wholly with the preservation of tradition and maintaining the stability of society. Schooling was available to all boys whose parents wished them to partake of

it, but only the most apt would succeed in earning their living as a result of it. For those who failed, according to the account of Monroe, the years at school were not only entirely wasted from an economic point of view (for the learning was of use for no professions other than the civil service and teaching), but they served to bring ignominy on the unsuccessful would-be scholars, while also preventing them from learning a craft or trade in which they might have succeeded. The content was nothing more nor less than the Chinese classics. The pupil first learnt to recite these, then to reproduce them, last to imitate them. Here we see the purpose, the preservation of tradition, accounting both for the structure and content, giving a state system open to all, thereby ensuring that the most apt at repetition and imitation were those entrusted with handing on the traditions and becoming administrators.

When we turn to China of the last fifty years the changes are perhaps even more remarkable than were the previous centuries of changelessness. With the foreign penetration of China, the rising and revolutions, the wars with Japan, there has come an entire change of aim. Education has now the purpose of helping to achieve the unity of a people, of raising the standard of living and enabling them to resist fascist aggression. So the new purpose has brought a new structure and a new content.

We can learn something more of this relation from each of the other countries. In Norway we have a democratic state, anxious for equality of opportunity and for the development of all its citizens, expressing this in a common school system and in a high regard for cultural pursuits. In U.S.A., the purposes of making a nation out of a heterogeneous collection of people, and of providing for them an opportunity to make good, result in a High School which caters for the great majority of the people, and which is a centre of social life, and so serves to teach its pupils 'the American way of life' which they

can adopt in spite of their alien ancestry.

In U.S.S.R., as in China, with the change in social structure during this century has come a change in educational aims, structure and content. The Bolsheviks set out from the beginning to raise the standard of living and to give opportunity for culture and personal development to all. The system of universal schooling with the great network of educational provision and the emphasis laid on the sciences, social and physical, are direct expressions of this purpose.

In all the countries under review then, the influence of purpose on structure and content is seen to be decisive. Each is aiming at equality of opportunity, and so provides a common school system. At the same time the history of Tsarist Russia shows that a state aiming at the maintenance of power in the hands of a minority refuses access to education to the mass of the people; while Imperial China shows how education can be narrowed and used for entirely reactionary purposes although widely available. From U.S.A. we can see how democracy within the schools, and respect for individual tastes and interest, is not sufficient to give full security and happiness to the individual when it takes place in a competitive society.

Other lines of thought could be followed up; for example, how far the aim of developing a real democracy can be achieved through the actual experience of democratic methods in school life, including, of course, respect for the child as a person; or the extent to which attempts to provide equality of opportunity issue in generous provision for minority groups and also for less fortunate members of the national group. Of even more interest will be to connect all these aspects with education in England.

The forthcoming E.N.E.F. Conference on 'The State, the Community and the Person' should help to clear our minds to some extent. A further joint conference of the four organizations should carry the plan to its logical conclusion.



## Branch News

**Derby.** The Derby Branch held its Annual Meeting on Tuesday, April 6th. Miss Lingard (Secretary) gave the annual report, and the meeting then elected the officers and committee for 1943-44. The officers are: Chairman, Mr. Hiscox; Secretary, Miss Lingard; Treasurer, Miss White; Representative on Executive, Mrs. Rodwell.

The Committee is composed of representatives connected with various aspects of education: secondary, elementary, technical, youth, adult, parent, social welfare, medicine, psychology, industry, administration, and it has power to co-opt two other members. With such a variety of activities represented, the branch should do good work in the coming year. Later, in a short talk on the work of local branches, Mrs. Clark stressed the importance of discussion for the clarification of ideas and the realization of the fellowship; also the need for members and branches to help make the community conscious of their part in the education of the young. The branch decided to discuss the programme of the Council for Educational Advance at its next meeting, then divide into groups for more detailed discussion of the various items: the over-11's, meals and health services, nursery schools, adult education.

**Devon and Exeter.** Miss Bassom has sent the following account of the last few months' work: "The branch met for the first time on Saturday, June 20th, 1942. Mr. Philip, Secretary of Education for Devon, was in the Chair. There were present representatives of the Exeter Education Committee, the W.E.A., the Devon Health Services, and some Devon and Exeter Head Teachers and Assistant Teachers—about 25 people in all. Dr. Stead addressed the meeting, and a temporary committee was formed. Since then the branch has met six times. At the meeting of September 10th a new committee was elected for a year. Chairman, Mr. Philip; Miss Collier, of Stockwell Training College, Miss Bove, Mr. Kinsman, Mr. Robinson, and Mr. Holloway; Miss Bassom, Secretary. The average attendance at group meetings is 20. Subscribing members who have attended are Mr. Philip, Miss Bove, Miss Lemon,

Miss Saggett, Miss Collier, Miss Phillips, Miss Bulley, Miss James, Mrs. Rowley (Oakhampton), Mr. Rowley (Kennford), Mr. Kinsman, Mr. Hills, Mr. Gibbons, Miss Bassom.

'A course of study under the heading of "the entry into adult life" was decided on by the Branch, which decided first to investigate "pre school-leaving subjects". On October 10th Mr. Kinsman commenced this investigation with a paper, giving children's views on present day pre-leaving subjects, and suggesting the incorporation of Camp Schools into the post-war educational system. On November 10th Miss Bassom read a paper on "The School Leaver of 14".

### Children's Ideas on Curriculum

'As a result of the discussion following the reading of these papers, the group decided to undertake research on curricula. The following are the findings of six members of the group as to children's reactions to these three questions: (i) What subjects do you consider most useful? (ii) What sort of things do you most like learning in school? (iii) What sort of things would you like to learn in school?

'The answers to the first question were: Juniors 9-11 (numbering about 70), said reading, sewing and handicraft and arithmetic were the most useful, and history, poetry, English composition and singing were the least useful. The Seniors

11-14 (numbering about 160) said that arithmetic, English, gardening and sewing, geography, and activities "to prepare one for the services" were the most useful. The least useful was music. Seniors 16-18 (numbering 16, the majority boys), said maths. and English were the most useful.

'The answers to the second question were: Juniors 9-11, said the most popular subjects were arts, dramatic work, reading, poetry, games and P.T. and "any questions?" lessons. The least popular were scripture, history, arithmetic and singing. Seniors 11-14, the most popular: woodwork (boys), needlework (girls), English, P.T. and dancing. Least popular: science and singing. Seniors 16-18, most popular: geography, history, French; least popular: maths and geology.

'The answers to the third question, suggestions for inclusion in school time-table: Juniors, 9-11, wanted: handicrafts able to be used at home, other languages, educational films, first aid, animal keeping, school orchestras, talks by visitors from other countries, geographical expeditions. Seniors 11-14 wanted: other languages, typing/shorthand, engineering and draughtsmanship, first aid, training for specific employment—"waiting and serving", etc. Seniors 16-18 wanted music, aeronautics, astronomy.

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of age, 15 boys): Most useful: maths. Most popular: maths and physics. Would like included: architecture, book-keeping, politics. Also suggested: psychology, aeronautics, draughtsmanship, physics, practical science, "extensive etiquette."

'Discussions followed the giving of these findings, and the branch decided: (a) that history and music were evidently not taught in the right way since they were so unpopular; and that there was a pressing need for more specialist teachers; (b) that the shadow of "the job" loomed too large in the mind of the adolescent and that only improved economic conditions could improve this; (c) that the desire for other languages is exceedingly strong at all ages; (d) that the lists of suggestions to be included in the time-table were worthy of close attention in the planning of post-war curricula; (e) that the branch had made a good beginning with their study of "The Entry into Adult Life".

'The next step proposed is a survey of youth services in the district.'

**East Barnet.** On May 7th Mr. E. W. Woodhead addressed a large inaugural meeting of parents and teachers on 'Precedent v. Programme' at East Barnet County School. A surprise visit from Mr. Frederick L. Redefor, Director of the Progressive Education Association in the U.S.A., added to the value of the meeting. Many of those who attended wished a group to be formed, and a further meeting is to be arranged shortly. Miss E. S. Dibblin, who is responsible for getting the meeting together, is to be congratulated upon a very fine effort.

**Nottingham and District.** Mr. Mason writes: 'We had in March an excellent discussion on school and home, led by a university lecturer, a parent and a headmaster. Main discussion centred around the present isolation of the school from its immediate community, and the possibility of removing friction by co-operation between parent and teacher. From this there emerged the suggestion that we should attempt to form parent-teacher groups in the city, and a meeting of those teachers who are interested is to be called.

'At our April meeting we discussed the curriculum after a provocative and stimulating opening by Mr. J. A. Lauwerys. Eventually, on the suggestion of Dr. M. M. Lewis, it was decided to form two groups, one to formulate definite proposals on the place of social studies in the curriculum, and the other to discuss the general nature of curriculum reform. Both these groups are now in being.'

The Nottingham Branch now numbers nearly a hundred members, so that it more than qualifies for representation on the Executive Committee. Dr. M. M. Lewis has been elected as representative.

**Wembley.** Miss Stocker says of the Wembley Branch: 'We are meeting at the end of this month, and the head of the Froebel school at Little Gaddesden is going to answer questions about the Froebel system. In June an international member is coming to give the group information on the International N.E.F. But we are also working. We are making searching enquiries into the hours at which children go to bed, amount of pocket money given and how it is spent, at what time children in this area have their last meal and what it consists of, etc.

'The younger sections are holding regular discussion groups. At present they are investigating war nurseries. One member just has a picture grammar book published. The Local Youth Committee Secretary has supplied me with a list of schools in the district. I hope to draw them in very gradually.'

THE following are reports from members associated with groups friendly to the E.N.E.F., though these are not actually branches.

**Leytonstone Discussion Group.** Mr. Radcliffe, the secretary, has sent the following record of 'Concepts of Educational Democracy'. These were accepted by the group after discussion.

1. *Education* (29/12/42). 'Education proceeds by the participation of the individual in the social consciousness of the race. The only true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself. Education is a process of living, not preparation for a future living.' (Dewey.)

2. *Democracy* (5/1/43). 'Basically and by derivation democracy is a form of government interpreting the will of the people as revealed by free interchange of ideas. The democratic concept demands from the citizens a 'spirit of co-operation without personal competition; a habit of compromise without resentment; an attitude of tolerance without superiority' (Blatz). Whilst its immediate purpose must of necessity be the provision of the basic physical and economic needs of the individual citizen, the fundamental purpose of a democratic community will be the creation of conditions in which all can live the 'good life'; a life which in all its manifestations is 'irrigated by art and science, religion and philosophy'. (Mumford).

3. *Culture* (5/1/43). Culture involves the cultivation of the whole personality, bringing spiritual values to bear on the whole body of occupations, interests, skills and beliefs.

4. *Equality of Opportunity* (6/4/43; 13/4/43). At the 17th and 18th meetings of the Group the following were discussed and passed by very large majorities:

(a) That the democratic concept 'equality of opportunity' is impossible of attainment without the establishment of a unified state system of education, making provision for each individual according to personal needs and aptitudes, and capacity to serve the community.

(b) Being democratic in objective and planning, the totalitarian dangers usually associated with unification would not arise in such an educational system.

**Liskeard.** Miss Loretto seems to be keeping interest alive in Liskeard. There is as yet no E.N.E.F. branch in existence, but she writes: 'There is a nucleus of very keen and active people who represent the local branches of the W.E.A., N.U.T., the Town Council and teachers. It is hoped that we shall manage to instigate local research. The main jobs at present are: (a) Contacting all bodies interested in adult and youth education in order to work out programmes for discussion, meetings, etc., on educational topics; (b) Organizing an Education Week-end (at which W. B.



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Curry has kindly offered to speak on 'Education for Democracy' to which all likely people—teachers, parents, education officers, town councillors, doctors, ministers, etc., will be invited. This will be early in June—a joint N.U.T., W.E.A. activity.

'I hope that in a small way our work will at least arm some people with the requisite knowledge to read and judge the new education bill carefully and critically.'

### TO BRANCH SECRETARIES

It is possible at the present time to offer to duplicate notices, etc., for local secretaries, especially where the branches are new. When sending material, please include a note on the number of copies required.

At an informal tea-time meeting of branch officials during the Nottingham Conference, it was suggested that all branches should

be asked to do their utmost to get non-teacher members to join the Fellowship. One very effective way of arousing interest is by offering speakers to other organizations; these may accept talks of anything from five minutes to an hour, and they almost always show a good deal of enthusiasm for educational advance. If the talk is followed up by the distribution of literature, at least one or two may join the Fellowship.

It was also suggested that the branches should ask local M.P.'s to speak on the education bill immediately after its appearance, having first prepared themselves by studying its provisions and analysing their implications.

### TO ALL MEMBERS

Several notes have already come in, giving particulars of education books recommended by members. The Nottingham Branch is kindly undertaking, as part of its activity, the compiling of a comprehensive list. The secretary, Mr. Mason (Beaumaris, Ribblesdale Road, Sherwood, Nottingham), will be pleased to receive notes on books, as suggested in the May Bulletin. Those sent to me will, of course, be forwarded. An additional suggestion regarding books is that it would be helpful to note each month in the Bulletin books published at a low price which the local branches might buy for the use of their members. May I call on members to help in this too?

**Correspondence Column.** The suggestion has come from several members that letters of topical interest might prove of interest to readers. These should be short and should arrive a few days before the end of the month.

**Memorial to Dr. Stead.** The following note has recently appeared in various educational journals:

Dear Sir or Madam,

Knowing the desire of the many friends of the late Dr. H. G. Stead that some memorial of his work for education should be established, we propose to constitute ourselves a Trust for this purpose, and should be pleased to receive contributions addressed to *The Stead Memorial Fund, City Hall, Norwich*.

It is proposed that the memorial should be in the form of a research scholarship in education, and it is hoped that the response from associations and individuals will be commensurate with the regard for his work and the high purposes for which he stood.

Yours faithfully,

SHERA D. SIMON.

H. CROPPER.

E. W. WOODHEAD.

It is fitting that Dr. Stead's name should be associated with research in education. He constantly stressed the value of learning and the fact that only through study can we understand the nature of our tasks as educationists, and so become able to bring about the changes we desire. Members of the Fellowship are especially called upon to help in establishing a worthy memorial.

### Office Equipment, etc.

The loan, gift or sale at a reasonable price of a typewriter, filing cabinets and other office equipment to headquarters would be a very great help. Any information about such should be sent to the Organizing Secretary.

## News from International Headquarters (N.E.F.)

### STUDY COURSE

Mr. F. L. Redefer, Director of the New Education Fellowship in the United States, has just arrived in England. A study course on the latest developments in education in the U.S. has been arranged in London on June 5th at Morley College. Readers of *The New Era* who would like to be notified of this course should send a card at once to the International Secretary, New Education Fellowship, 50 Gloucester Place, W.1.

### DEPUTY CHAIRMAN

Members everywhere will be interested to know that the Headquarters Committee of the N.E.F., acting on behalf of the Executive Board, have invited Mr. J. A. Lauwerys (Reader in Education at the London University Institute of Education) to be Deputy Chairman of the N.E.F. and to act in this capacity during the absence in Finland of the Chairman, Dr. L. Zilliacus. All who know Mr. Lauwerys will warmly welcome this addition to

50 Gloucester Place, London, W.1.

the international team. He has rendered many services to the N.E.F. in the past and will be known to readers of *The New Era*.

### NEWS AND NOTES

It is some time since the last edition of *News and Notes* appeared. This is mainly because the Secretary has been busy acting as Secretary to the Conference described in this issue—but now that it is over Section Secretaries may expect another edition in the near future.



# Letter to the Editor

DEAR MADAM,

I welcome the publication in the *New Era* of an article on Delinquency Research.<sup>1</sup> It is important to bridge the gulf between what is regarded as the legitimate province of the educationist (viz., the upbringing of normal children) and the handling of delinquents. Actually there is no sharp dividing line between the normal and the abnormal, between the 'honest man' and the delinquent. A study of the reactions and the background of delinquents would help educationists to understand better many of the problems of 'normal' people; certainly nothing would give greater impetus to the progress of the treatment of delinquency than that educationists should show a real interest in this problem, and an understanding of the way in which probation hostels, approved schools, prisons, etc., are run.

Dr. Winnicott makes it clear that he is giving only his personal views. I cannot go here into the theoretical disagreement between us<sup>2</sup>; what concerns me is that his article might give rise to the impression that he is warning the authorities against sending delinquents for psycho-analysis. His views, conditioned by his own clinical experience and by the methods he employs, differ from those of other analysts using other methods.

<sup>1</sup> By D. W. Winnicott, May 1943, prompted partly by a letter from Dr. Schmideberg, March, 1943.—*Ed.*

<sup>2</sup> But I would like to dissociate myself from the opinion that harsh treatment over masturbation can ever be helpful, and also to doubt his assertion that 'usually the young delinquent values and loves the policeman'.

Of course, not all delinquents can be successfully analysed. Many cases are too far gone; some are actually psychotic. In evaluating our results, it must be remembered that we are treating specially selected cases. So often a patient is sent for analysis only after environmental therapy has been tried and failed, after his relations have disowned him, when there is no hostel left which is ready to keep him. Psycho-analysis and environmental therapy should not be regarded as alternatives. The help of a good probation officer and social worker is invaluable, and there is a crying need for many more good hostels of every type. Often living conditions are very bad, apart from the obvious 'broken home'. Social conditions, even when they are not causative factors, tend to aggravate psychopathic reactions, and the way and the speed with which trouble breeds trouble is sometimes almost uncanny. A patient throws up his job for neurotic reasons; to cover his failure he resorts to lies, for fear that these will be found out he runs away; having run away and having no money he steals. Having got into trouble increases his sense of inferiority, and this intensifies his neurotic reactions. And so the vicious circle goes on.

Frequently conditions for treatment are unfavourable. Can we expect a man to attend regularly, if he has to travel one or two hours after having been at work for ten or twelve? Can we be expected to cure him within a few days or weeks, seeing him for one interview a week? Yet, if after a short period he commits a fresh

offence, he is likely to be sent to prison, because he 'with his record' has been 'given a chance' and failed to take it. But has treatment been given a chance?

There are not enough good hostels. Above all there are not enough psychotherapists able and willing to give the necessary time to treat a greater number of delinquents. Yet in spite of the many practical difficulties, the analysis of delinquents is not only one of the most important subjects for research but is also often very gratifying therapeutically.

I want to conclude by drawing your attention to the work of the Institute for the Scientific Treatment of Delinquency. Patients are given a physical and a psychiatric examination, a careful investigation into the environmental background and an intelligence test. On the basis of these investigations the Director makes his recommendations. If necessary and feasible psychotherapeutic treatment is given by therapists belong to different schools of psychotherapy. These investigations serve, apart from their immediate therapeutic purpose, as a basis for scientific research into the causes of delinquency, and are proving important for the preventing as well as the remedial aspect of the problem. The treatment we can offer to-day is hardly a drop on a hot stone. But it is to be hoped that from this nucleus will develop numerous clinics in other districts and towns, that will provide help more proportionate to the needs.

Melitta Schmideberg,  
199 Gloucester Place, N.W.1.

## Delinquency Research

Kate Friedlander

DR. WINNICOTT'S article<sup>1</sup> on delinquency research raises the point how individual psychology, particularly psycho-analysis, can help in the elucidation of certain problems arising out of sociological research work.

I agree with Dr. Winnicott that under present conditions psycho-analysis cannot cure the greater percentage of delinquents. But I believe that the reason for this is not to be found in gaps in the psychoanalytical theory—implying that once these gaps are filled, we could cure delinquency—but rather in the nature of the delinquent disturbance as distinct from neurotic disturbances. Should analytical treatment be attempted

on a larger scale, conditions will have to be created, probably in the form of specially adapted homes with a psychoanalytically trained staff, which would allow of treatment under more favourable circumstances. Until then I agree with Dr. Winnicott that analysis of delinquents should nevertheless be attempted whenever possible as a matter of research. Where I perhaps differ from Dr. Winnicott is in the fact that I do not believe that even if we were able to cure all the delinquents which come under our observation, this in itself would substantially alleviate the pressing problem of juvenile delinquency. Every attempt to deal with the problem should be directed towards prevention much rather

### Hon. Psychiatrist, Institute for the Scientific Treatment of Delinquency

than towards cure of individual cases. The observation, for instance, that delinquent symptoms may appear at the height of the fight against masturbation, or as a result of a successful fight, does not explain why a particular boy chooses this way out of the conflict. Every child at one time or another fights this battle and only very few of them become delinquents.

If we analysts wish to do more than merely concern ourselves with the problems of the few cases under treatment, the data collected from such cases must be correlated with the wider sociological problems involved. Such work has already been done by various analysts (Aichhorn, Staub, Alexander, Healy and others) and I think that already

<sup>1</sup> *New Era*, May, 1943.



we are able to give valuable help to sociological research work.

As criminology is a problem on the borderline between sociology and individual psychology, one will never be able to form valid conclusions by considering one point of view separately. Statistical data, especially if collected as in the research work underlying *Young Offenders*<sup>1</sup>, will always be necessary, and the proposal in this survey that such examinations should not be done sporadically but at regular intervals and under the same pre-conditions will do much to further more accurate observation. But, as these observers remark, their conclusions are disappointing in so far as no single environmental factor, and not even a variety of these factors, seems to be in direct correlation to the incidence of delinquency; for the same factors, though in a minor degree, affect non-delinquent children. Of course there can be no direct correlation, we analysts would say, because all these environmental factors (*e.g.* broken homes, poverty, overcrowding, etc.) exert their influence through the working of the individual mind. If the mental structure of the individual offender is not taken into account, the importance of the various damaging agencies cannot be estimated. But let us look further into the authors' conclusions in order to demonstrate better how psychoanalysis can help to elucidate some of the problems involved. The authors conclude that there must be a 'susceptibility' to delinquency just as there is a susceptibility to certain organic diseases. Examining the statistical data of this and earlier investigations, this conclusion seems to be inevitable. I think that the psycho-analytical theory of the instincts and of the development of the structure of the mind explains the nature of this 'susceptibility', and also shows why certain environmental factors are more prone than others either to cause 'susceptibility' or to change a state of 'Latent Delinquency' (Aichhorn)<sup>2</sup> into manifest delinquency.

The innate human instincts are by nature antisocial. Observation of young toddlers in a free environment will confirm this fact instantaneously even to the un-

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trained eye. These instincts are antisocial because the small child's urge is to satisfy its instinctual needs immediately and at all costs regardless of external results. It requires a long process of mental development, roughly extending to the eighth year, to alter these instincts by various methods (repression, reaction-formation, sublimation and so on) so that they can be gratified by socially acceptable means. Aided by various factors, amongst others by education in its broadest sense, the individual erects in himself an Ideal-Figure, which acts as a censor to his activities. This Ideal-Figure in our technical language the Super-Ego, otherwise known as the conscience, is built upon the images of the parents and parent-substitutes and so represents in our culture the demands of society. Only if the individual succeeds in building up within himself an independent conscience which, though containing the demands of society, nevertheless permits sufficient instinctual gratification of a socially acceptable order, is there any guarantee of immunity against delinquency even under an adverse environment.

The formation of the Super-Ego is intimately bound up with the child's emotional relationship to the members of the early family setting, in particular with his relationship to the parents. I have spoken about the alteration of the primarily antisocial instincts which

can be regarded as the precondition for the building up of the conscience. Much as the child may learn in other spheres of mental life by imitation of elder children or grown-ups, if its instinctual urges are not frustrated, it would probably never stop trying to get immediate gratification. Normally, the renunciation of immediate gratification of instinctual urges is brought about through the first emotional relationship of the child to the mother, a relationship more intimate and complete than any other human relationship in later life. Out of love for the mother, and through fear of losing her attention and care, the child is able in time to conform to her wishes even if they imply a frustration of instinctual urges. The demands of the mother and of other members of the early family setting represent in our culture the demands of society. This development—the redirection of the primarily antisocial instincts into socially acceptable channels with the subsequent formation of an independent conscience representing the demands of society—should be completed, in structure at least, round about the eighth year of life. It is certainly not by mere chance that this is also the age when criminal responsibility is assumed (Criminal Justice Bill, 1908). According to observation a child at the age of eight, given a normal emotional and intellectual development, is able to distinguish right from wrong, at

<sup>1</sup> *Young Offenders*. An Enquiry into Juvenile Delinquency, by Carr-Saunders. H. Mannheim, E. C. Rhodes, Cambridge University Press, 1942.

<sup>2</sup> A. Aichhorn: *Wayward Youth*, London 1936.



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which act as a provocation later on—or, in other words, which are apt to change latent into manifest delinquency. In this second group we could count the influence of unemployment, of the cinema, of the use of leisure, and so on. A knowledge of the psychoanalytical theory of mental development is of paramount importance in order to evaluate these various factors. The influence of the broken home on the development of the individual offender is quite different according to the age at which the difficulties in the home atmosphere occurred. Given a normal parental environment up to the age of 5 or 6, subsequent disturbances may not affect the child too severely. Such points are important especially as far as control examinations are concerned. If only the home conditions at the time when the delinquent act is committed are taken into account, nothing will be known about conditions which prevailed during that important time when character formation started.

A similar confusion may arise if primary factors leading to a faulty character development and secondary factors acting as provocation on an already disturbed personality, are ranked as of equal importance.

By way of example let us consider two factors which show a comparatively high degree of correlation with the incidence of delinquency, and which nevertheless are entirely different in their relationship to the causation of delinquency.

(1) Inconsistency (laxity alternating with extreme severity) in the parental attitude.

If existing from birth onwards, such an attitude may count as a primary factor causing the state of latent delinquency. We have seen that education of the unruly instincts is brought about in the first place by the mother, who very often quite unconsciously uses the attachment of the child to her, and its utter helplessness if left alone, as the weapon with which to induce it to forfeit immediate satisfaction of those instinctual needs which are in contradiction to the requirements of society. We have furthermore seen that the child, if not checked, would continue to satisfy these primary instincts. Ideally we should wish for a slow and thoughtful guidance from the mother,

least as far as its own actions are concerned.

Many factors are apt to interrupt this normal development and to cause disturbances in later life. We are here interested in one such disturbance, in a particular character development which Aichhorn has called the 'state of latent delinquency', and which seems to be identical with what is called in *Young Offenders* a 'Susceptibility' to delinquency. Briefly this particular development is characterized by a Super-Ego or conscience which is not in proper control of the actions of the conscious personality, and by a persistence of the old infantile wish to get immediate gratification for all instinctual urges. In our language we would say that the later delinquent is a personality who has never learned to conform wholly to the reality principle but who is still under the predominance of the pleasure principle.

We do not know for certain yet what specific upheaval in the normal development causes that particular character disturbance. We have certain ideas about it which can partly be confirmed by statistical data already available. There is no doubt, in my mind, that more certainty as to the specific damage causing the state of latent delinquency could be gained if sociological and psychological research work could be combined in a more fruitful way. But there will always remain one difficulty in ascertaining this: broadly speaking

normal development may be prevented by two factors: (1) by the outside world or the environment, and (2) by the particular psychological constitution of the individual which may make him more prone than others to a mental development of that nature. This constitutional factor may lie in the strength and power of instinctual urges or in the individual's capacity to alter instincts, factors which vary in different individuals as we know from our experience with neurotics. Of course, the constitution is difficult to ascertain and difficult, if not impossible, to change. But this constitutional factor only accounts for a minority of delinquent personalities. Therefore in concentrating on the environmental factors which predispose to delinquency, and eliminating the damage they cause, we shall be able to cope with the problem of delinquency as satisfactorily as preventive medicine has coped with the problem of epidemics: though illnesses still occur one can prevent them from spreading.

It would lead too far to analyse here in detail all the environmental factors which are said to influence the causation of delinquency. The first step towards that end would be to distinguish between those environmental factors which have led to a faulty character development in the first place (usually to be found in a disturbed emotional relationship to the parents), and those other environmental factors



frustrating patiently where frustration is necessary and giving the child time to adapt itself to the outside world. Inconsistency in behaviour may cause even more damage to the instinctual development than, let us say, consistent severity. Too great a laxity towards certain instinctual trends is liable to foster impulses which later on must disappear, thus allowing the instinct to become too strong or to persist too long. If in addition to this fostering of instincts the same wishes are at other times severely repressed the damage will be even greater. It cannot be emphasized enough that if we want the original antisocial instincts to be altered in a satisfactory way, we must give time. Severe punishment for the expression of an instinctual urge which is already too strongly developed through laxity at other times, may lead to a sudden repression of that instinct. That is to say the instinct, for instance an aggressive tendency, disappears at once from the daily activities of the child, because living it out has become too dangerous. The instinct disappears from consciousness, but it does not disappear altogether. It has become unconscious and has taken with it all the energy which is behind the original wish. Not only is this energy withdrawn from the further task of building up the personality, but in addition further energy is needed to keep the undesirable impulse repressed. Inherent in such a fate of the instinct is the possibility of a breaking through of that instinctual trend on provocation, and it will then make its appearance in the original antisocial form; for an instinctual trend which is kept unconscious cannot undergo the changes which lead to the substitu-

tion of a social for an antisocial aim. But we have seen that this transformation of instincts is one of the necessary preconditions for the formation of the conscience. It therefore becomes clear how inconsistent parental behaviour may lead to the state of latent delinquency.

(2) Then, there is a considerable correlation between backwardness in school and the incidence of delinquency: from the statistical data it seems as if this backwardness is one of the factors leading to delinquent behaviour. Taking into account psychological knowledge of the development of mental activities it can be shown that the backwardness (not mental deficiency of course) is the result and not a cause of delinquent behaviour. A child who is suffering from the kind of faulty character development we have described has not got his energy free to interest himself in school subjects. If the instinctual development has been disturbed in such a way that the child is still bent on getting direct satisfaction for every instinctual desire, then most of the available psychic energy is still bound up with or fixated to this original aim of the instincts, so that energy is lacking in other spheres of mental life. We can now understand why, if there is no original interest in knowing things and learning, no amount of schooling will prevent the child from being backward. To the psychoanalyst this timing of events is very clear and there are ample examples to show that if one can help a child to disentangle its unconscious conflicts it becomes interested in school without any influence from outside. It has then succeeded in sublimating some of its instinctual energy. It is important to bear in mind this sequence of events as it has an

important bearing on the question of treatment.

These are only two examples of the very many one could give showing how psychoanalysis can help fruitfully to interpret statistical data.

In my opinion it is this wider aspect of application of the psychoanalytical theory to the question of delinquency which is important in the working out of a rational scheme for the prevention of delinquency. The individual analysis of the delinquent can help considerably to clarify the still unsolved problem of what specific damage causes, for instance, the development of delinquency instead of a neurosis. But perhaps the same important problem could be solved quicker and more satisfactorily by combined research work between sociologist and psychologist. The authors of *Young Offenders* remark on the fact that a parallel enquiry into the psychological aspects of delinquency was considered, but could not be undertaken owing to the outbreak of war. If I may venture an opinion, I do not think that satisfactory results can be obtained if these two enquiries run parallel and are not really combined. From the psychological examination of the conscious thoughts and intentions of the individual offender and an investigation into his surroundings no more facts will come to light than are already known. In my opinion it would be more fruitful to combine a working out of those data which have to be investigated by statistical means, to be followed by a further combined interpretation of these data. I hope I have been able in this short article to hint at the reasons for my thinking this the most rational method in the future.

## Book Reviews

**Our Towns, a Close-up.** A study made in 1939-42, with certain recommendations by the Hygiene Committee of the Women's Group on Public Welfare, in association with the National Council of Social Service. With a preface by the Rt. Hon. Margaret Bondfield, J.P., L.L.D. (Oxford University Press, 5/-).

The whole of this study is as stimulating, succinct and serious as

the opening sentence of the preface: 'This book, I hope, will be the last of its kind.' It is a 'thinly disguised report', but it has done its work so well that no one of goodwill and intelligence would dare to go over the same ground again—we must go on.

*Our Towns* is that rare combination of factual analysis and constructive imagination, a report with the courage to describe what is in order to make clear what should be. The sub-title, 'A Close-up', is admirably chosen. On the screen, we are invited to

ruminate on the magnified visage of the hero or villain, and having seen his emotions writ large, we know what to expect when the face becomes man sized again and its owner is functioning in his social setting. So in this book, some pages magnify certain ugly features of town life, but we are constantly made to see the effects of these evils upon the whole lives of town dwellers and upon our entire national well-being.

The report is based on an investigation of evacuation. 'The plan of the volume is to take the accusations



levelled against the evacuees and to examine the evidence supporting them. . . . It then seeks to relate these accusations to urban conditions and to suggest means which might be sought to remedy the defects complained of.'

The reactions of the country to the less attractive evacuees are described and the facts established that many mothers and children were dirty, ill-nourished and untrained in the decencies of social living. Then follows evidence to show why, after all our social legislation, these evils should persist. 'The authors propose in no way to extenuate the evidence obtained, hoping that it will contribute in the end to lift the reproach from those of our people in whose shame we have all been humiliated.' (It is impossible to avoid quotation; the style is so vivid that paraphrase sounds clumsy.)

Then comes an examination of what 'living below standard', materially, mentally and spiritually, really means to the individual and the community. Some of the bare facts are staggering enough. Of the £70,000,000 spent annually on burial insurance, £23,000,000 is absorbed as management costs. Unlicensed, *i.e.* illegal money-lenders, operating in the poorest streets, charge 433 per cent. per annum. The *Model Bye-laws* of the Ministry of Health give no guidance on the provision of W.C's. The highest proportion of dirty heads is found among children of pre-school age.

But in a social document an array of facts is useless unless (a) the facts are shown as dynamics in the life of the community and (b) those examining the evidence have not only a scientific regard for truth, but also a social philosophy which will enable them to make recommendations in accordance with guiding principles. *Our Towns* and its authors fulfil both these conditions. The commercial exploitation and inadequate education of the poor do in fact keep them poor and pass on the evils from one generation to the next. 'Education has left her (the poorer type of factory worker) where it found her, the ignorant offspring of ignorant parents. . . . If meals in her house take on the character of picnic meals, it is not always her fault. She is living under picnic conditions.'

The social philosophy which gives this study its liveliness, clarity and courage might be expressed as the fullest possible life for the individual and a give and take of responsibility between the individual and the community. 'Society has not learned how to give the poor in towns economic well-being; to preserve in them the sense of individual consequence . . . to lend beauty and order to their environment, so that they may not become cut off from the earth, thwarted in

their natural cravings and encouraged in shallowness.' The failure of some parents to train their children is in part excused but never explained away. The failure of Local Authorities to use their permissive powers, and the wrong headed values (exemplified in the Board's policy with regard to needlework materials) are vigorously attacked because of their social consequences.

Because they have a clear idea of their end, and considerable conviction as to means, the writers of this book can and do make recommendations. Whether these affect a detail of practice or the direction of a policy, they are alike important because they contribute to the social end. 'Children should always be allowed to eat what they have cooked' in school is as consonant with the general direction of the study as 'There should be a positive and permanent government policy ensuring the supply of protective foods to the whole population at prices within reach of the poorest.'

Education, practical and imaginative, is cited throughout as the surest means. In comely, vital schools, under teachers not ashamed of their own origins, children should learn to enjoy, among other things, good cookery and needlework, and to suspect hire purchase terms and football pools. The socializing effect of education is emphasized throughout. 'We cannot afford not to have the nursery school; it seems to be the only agency capable of cutting off the slum mind at the root' and through it three generations are influenced, the child, his parents and his offspring. Even the most hopeless mother may be reached through school, which 'should be the lively concern of the neighbourhood it serves . . . a source of local pride and a link between parents and children'. Sound psychological principles are implied as the surest foundation of our future hope of good personal and community living. We all need to be free enough from economic anxiety and bad material conditions to develop good family relationships; we all need shared interests in and beyond the family for a proud sense of reciprocal responsibility to be achieved. Sound knowledge of the facts and sturdy common sense and kindness to use the knowledge are essential. 'Citizens are invited to probe the conditions of their own towns' but 'it would be wholesome to have less' social work 'by the conscientious well-to-do in regions remote from their own homes, and much more neighbourly visiting of people in the next street; more helping the Smith child because he's bright and your own boy's fond of him.'

There must be faults and omissions in this book but I was too interested to notice them! It should be read by

those in ministries and local government offices; by all clergy, teachers and doctors; its recommendations should be considered seriously and positively. Some could be put into action now, or made an integral part of reconstruction; some need further legislation; the rest need research and these too should be our immediate concern. Only, as in this report, after an assimilation of the relevant facts, can we use imagination, 'often the most economical form of planning' and action. Only so can we see enough of our social pattern to dare to try to alter it.

N. G.

**War Over West Ham.** By E. Doreen Idle. (Faber & Faber, 6/-).

This is an interesting attempt to show the response of a large county borough to the blitz against the background of its own rather chaotic development. In the last hundred years West Ham has changed from a village in a rural area to a highly industrialized region of over 260,000 inhabitants. Miss Idle draws skilfully on a wealth of material to show how West Ham's problems have influenced its development and present character. At no time in these hundred years has life been easy, to the individual or to the municipality. This element of struggle has helped to determine both the attitude of the council towards, for instance, government loans as well as the attitude of its citizens towards housing and employment. Good things have come out of this struggle: West Ham has a high standard of health and education service.

Just as the struggles of the borough against the evil results of commercial exploitation served, or should have served, as a warning and a gallant example, so it has been an unintentional pioneer in meeting and defeating the chaos and tragedy of the early blitz. Here, as elsewhere, better preparation, especially psychological preparation, should have been made, but whereas this and neighbouring boroughs had to cope with a *new* and terrifying situation, more fortunate areas have benefitted by their suffering, muddles and courage.

Miss Idle ends with a timely glance at the future, ably suggesting how the later shock of the blitz might be used to obliterate some of the worst results of the earlier insidious evil—irresponsible industrial development. Here, as throughout her book, she marshals her financial and sociological facts well. I think, knowing a little of the uniqueness of East-enders, one misses *them*. This is a book about people one is not permitted to meet! But may be this is asking too much?

N. G.



**The Politics of the Unpolitical.**  
By Herbert Read. Routledge, 7/6.

The artist does not want to make an art of life. He wants to make an art of art, and life is never long enough for it. His idea of the community is for it to leave him alone and for him to dip into it when he wants it. He would like the milkman to call on Monday evening, Friday morning, and in the middle of Sunday afternoon. Not only does he not want to carry a gun in the present conflict, but he does not even want to do firewatching.

Mr. Read knows all this. One of his main themes, in fact, his Theme itself is the Artist and the Community, and much of what he says could not have been said better. But while I read, I want to whisper the above facts at intervals in his ear. While I thank him for stating the paradox most lucidly, that the artist is the community—its heart or expression—although outside it, I want to force a lower metaphor on him and make him continually conscious that the artist and the community are *allergic*.

My uneasiness comes, I think, from his constant references to Eric Gill and William Morris. They, really, are not the ones to speak. The business of fitting the artist into the community is not really the artist's, though he is likely to speculate upon it when he puts down his tool. (For he, after all, is the one who has had to make the attempt.) Or Morris, I am inclined to believe, was the one to speak if anybody would read what he said. I don't read William Morris, and I imagine other people don't, because I don't like what he did. He is a social philosopher lost to me because of the output of the Kelmscott Press, etcetera—the epitaph being, 'The two things don't go together'.

Gill I am willing to read a little and was willing to hear because I met the artist first. And none more incontrovertibly an artist. So at rest on Gill's bosom I was willing to listen with indulgence to his theme about art and craft being the same thing—a theme which I believe he developed not truly out of conviction on that point but out of his holy desire for men to make things. (Mr. Reed himself defines the difference between art and craft as the ability to work in psychological material. In this kind of definition he is illuminating throughout.) But on Gill, too, the epitaph is, 'The two things don't go together'. One attends to what he said in a completely different frame of mind from what one looks at what he did. With Shelley, Wordsworth, and Matthew Arnold it is different. Anything they have to say on how they do it is work in their own material, another kind of poem, that is.

All of which goes to say that the artist-philosopher, of whom Mr. Reid

is evidently one and of whom perhaps William Morris was one, is not the same as the artist-artist, or more simply, the artist.

Mr. Read's book, as is clear, provokes one to write at length, before even saying it is excellent, and would provoke one to talk for years. It is stimulating whichever end of his theme he works from, and very often something more. When he works from the artist rather than the community end he stimulates less to argument than to pure appreciation, as in the essays 'Life or Death' and 'Modern Art and French Decadence', which has a moving quality. The community end is, of course, immensely more difficult to handle, but, as he sees, must be handled. Mr. Read therefore considers the community, its possible ways of working, and its evident failures, under various schemes, to work. He must also consider the necessities and conditions of a decent life, or, as he says, the essential features of a natural society. These he gives as: (1) The liberty of the person. (2) The integrity of the family. (3) The reward of qualifications. (4) The self-government of the guilds. (5) The abolition of parliament and centralized government. (6) The institution of arbitration. (7) The delegation of authority. (8) The humanization of industry.

He inevitably considers fascism and democracy, pointing out not only their divergencies but their similarities (with democracy as now practised) and adding the highly necessary reminder that democracy, so far from being worn out, has never yet been tried on any large scale. He gives as the three necessary conditions for its fulfilment:

- (1) That all production should be for use and not for profit.
- (2) That each should give according to his ability and should receive according to his needs.
- (3) That the workers in each industry should collectively own and control that industry.

His creed in general is decentralization, which will abolish the evils of size. One of these evils is the cult of leadership, which has its roots in fascism. Quoting Dr. Erich Fromm, he says that the desire for leadership is the fear of being outside the system or pattern, and that this isolation is only to be got rid of by the psychological obsessions called sadism and masochism—sadism to dominate to the point of annihilation, masochism to be dominated or dissolved in another to the point of annihilation.

We are all stimulated, and most of us will be stimulated into argument. With regard to the essential features of a natural society almost all would agree with 1, 2, 3 and 8, and very many would contest some or all of 4, 5, 6 and 7. Of the necessary conditions for democracy almost all would agree with 1, and many would

contest 2 and 3. The analysis of the cult of leadership would seem to apply far more to the German people than to people. One might even say that the Italian people, who made the word fascism, went in for leadership or 'ducismo' as a change, and not as a biological requisite.

And so on, with only a few of the essays touched on. An adequate review of the book would develop into an argument as long as the book itself.

The artist-philosopher issues tall orders. He requires parliament to be swept away with the same ease as he demands parks and open spaces. He wishes to abolish even more difficult things, such as the human desire to make profit. But we must listen to him, at least as many of us as listen to the artist, or perhaps a few more. His place in the system may perhaps be illustrated by Mr. Read's own figure. The artist is the heart or spirit or expression of the community and is totally outside it. Also outside, but not so far outside the community is the artist-philosopher—perhaps its mind. With one foot in each world is the social reformer. The artist is the person who, above all, should be attended to; that is, it is his ideas which should be administered. The nearest we have got to this so far is the Beveridge plan. This was generated inside the community, but it leans outward; it is something to the general weal but to the general pecuniary profit. When we shall be administering to the general weal without pecuniary profit, having passed through the social reformer, we shall be administering the ideas of the artist-philosopher. And after that we shall pass to being able to administer the spirit of the artist direct.

Ada Harrison.

**THE NEW ERA**  
July-August Issue, price 1/-

The principal contents will be by  
**DOROTHY BURLINGHAM**  
and  
**ANNA FREUD**  
who will compare in some detail  
**THE**  
**PHYSICAL, INTELLECTUAL**  
**AND EMOTIONAL**  
**DEVELOPMENT OF YOUNG**  
**CHILDREN**  
**BROUGHT UP IN**  
**THEIR OWN HOMES**  
with that of those brought up in  
**RESIDENTIAL NURSERIES**



# Directory of Schools

## DARTINGTON HALL TOTNES DEVON

*Headmaster :* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

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*Headmaster :* W. B. CURRY, M.A., B.Sc.

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# Directory of Schools—continued

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and

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## Directory of Schools—continued

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## Directory of Schools—continued

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 1/-

JULY-AUGUST 1943

Volume 24, Number 7

### RESIDENTIAL INSTITUTIONS AND THE INSTITUTIONAL CHILD

DOROTHY BURLINGHAM AND ANNA FREUD

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## Four Aspects of Development between Birth and Two Years<sup>1</sup>

It is recognized among workers in education and in child psychology that children who have spent their whole life in institutions (for instance, orphanages) present a type of their own and differ in various respects from children who develop under the conditions of family life. Knowledge about the nature of these differences has been gained partly through individual observation where such institutional children have in later life turned anti-social or criminal (see Aichhorn, *Wayward Youth*), partly through group observation of large numbers of children evacuated as babies to residential nurseries during this war. Superficial observation of children of this kind leaves a conflicting picture. They resemble, so far as outward appearances are concerned, children of middle-class families: they are well developed physically, properly nourished, decently dressed, have acquired clean habits and decent table manners, and can adapt themselves to rules and regulations. So far as character development is concerned, they often prove—to everybody's despair and despite many efforts—not far above the standard of destitute or neglected children. This shows up especially after they have left the institutions. It is because of these failures of development that in recent years thoughtful educationists have more and more turned against the whole

idea of residential institutions as such, and have devised methods of boarding out orphaned or destitute children with foster families, etc. But since all efforts of this kind will probably not be able to do away altogether with the need for residential institutions (see Appendix), it remains a question of interest how far failures of the kind described are inherent in the nature of such institutions as distinct from family life, and how far they could be obviated if the former were ready and able to change their methods.

Careful comparison of our own residential children with children of the same ages who live with their own families has taught us some interesting facts. Advantages and disadvantages vary to an astonishing degree according to periods of development.

#### Birth to five months

**B**ABIES between birth and about five months of age, when not breast-fed under either condition, develop better in our nursery than in the average proletarian household. Their gain in weight is more regular and intestinal disturbances are less frequent; their skin, colouring and general appearance are more satisfactory. In times of illness the absence of the tension and anxiety which the young mother invariably feels is certainly of advantage to the child. Mothers who reared their first children in

their own homes and now have a third or fourth baby with us are usually full of praise when they compare the progress of this institutional child with their first 'family' ones. The reasons are not difficult to find: more carefully prepared food, with variations in the food formulas whenever necessary; plenty of air (outdoor life whenever the weather permits); less economy in laundry; skilled and regular handling and removal from the disturbances of a proletarian household in restricted quarters.

(Breast-fed babies are, of course, better off than bottle-fed babies wherever they are. Our best results are found in babies who are breast-fed by their own mothers in our institution. They show the double advantage of mother's care combined with the careful hygiene of the nursery.)

#### Five to 12 months

**I**N the second half of the first year the picture changes definitely to our disadvantage. Whenever we have an opportunity to compare our five to twelve-months-old babies with family babies out of average homes we are struck by the greater liveliness and better social response of the family child. The latter is usually more advanced in reaching out for objects and in active play; he is more active in watching the movements of people in the room and more responsive to their leaving

<sup>1</sup> The material for this publication has been collected during educational work in the three houses of the Hampstead Nursery: 13, Wedderburn Road, London, N.W.3 (Nursery School), 5, Netherhall Gardens, London, N.W.3 (40-50 resident children, 0-6 years old), 'New Barn', Lindsell, near Dunmow, Essex (40 resident children, 2-10 years old).

The Hampstead Nursery is a residential war institution which owes its whole existence to the generosity of the Foster Parents' Plan for War Children, Inc., New York. The material has formed part of the reports of the Nursery, sent each month to the Foster Parents' Plan.

The development and aims of the Hampstead Nursery have been set out in detail in a former publication by the same authors, *Young Children in War-Time*, George Allen & Unwin Ltd. for *The New Era*, 1942.



or entering, since whoever comes and goes is known to him and concerns him in some way. A child of that age is, of course, unable to take in and differentiate between all the changing personalities in a baby ward or big nursery. For the same reason the baby's emotional response to changing expression, face or voice, of the grown-up person may be slower to develop. His ability to imitate which he develops from the eighth month onward is stimulated in a lesser degree where contact with the grown-up is less frequent, or less close, or has to be divided between several grown-ups as is inevitable in a nursery. Even where our residential babies are stronger and healthier, these differences in intellectual and emotional development are sufficient to make the private baby appear more 'advanced' and therefore more satisfactory. The comparative backwardness of the residential baby at this stage is due to the comparative unfulfilment of his emotional needs which at this age equal in importance the various needs of the body. The relationship to the mother of the small newborn infant was based on the gratification of bodily needs. Emotional interplay between child and grown-up occurred exclusively during feeding, bathing and changing, and was therefore no less frequent under nursery conditions than in the home. Between five-twelve months emotional interplay and the intellectual stimulation which results from it, is more or less distributed over all the waking hours of the child's day. Consequently the nursery child, who receives individual attention only when fed, bathed or changed, is at a disadvantage. The amount of further individual attention (play hour, outings in pram, baby gymnastics, etc.) which can be given to a child depends on the staffing of the nursery and other routine arrangements. Attention of this kind has of course to be given by a mother-substitute to whom the child is attached and is valueless when offered by visitors, strangers or occasional 'voluntary workers'. On the whole we may say that in the second half of the residential child's first year the loss in emotional satisfaction outweighs the gain in bodily care.

### One to two years of age

With the beginning of the second year the scales turn again in our favour. The great event in the child's life is his new ability to move freely and to

#### (i) Muscular

##### Control :

control his movements, an ability which progresses quickly from crawling to walking, running, climbing, jumping, and is continued with the handling and moving of objects, as pushing, pulling, dragging, carrying, etc. Even where mothers fully recognize what intense pleasure the child derives from exercising these new functions, they are, because of outward circumstances; usually unable to give the child free play and thus further his development in this respect. There is in the ordinary household no space for the child to move in or no safety when he moves in the given space. Most mothers are only too well aware of the dangers from fires, boiling water, falls from heights or injury from furniture or falling objects which the child might pull down on himself. The result is that toddlers in their own homes remain in their cribs, or strapped to a pram, or at best confined to the narrow space of a playpen, at a period when in an institution like ours they cover miles in continual movement about their room. Some children at this period for a while disregard all toys and show little interest in their companions; they behave as if they were drunk with the idea of space and even of speed; they crawl, walk, march and run, and revert from one method of locomotion to the other with the greatest pleasure. These children mostly use toys where they can include them in the continual game of moving. Chairs and pots are not used to sit on but are propelled about the room. Soft toys and animals on wheels are 'taken for walks', balls are followed, and some children, after they have once gained an easy balance, show special pleasure in moving a toy along in each hand while they move themselves. Sometimes for an hour on end the whole population of the Junior Toddler room is on the move, circling around, crossing and recrossing like people on a skating rink.

Handling, of course, is not confined to toys. Whatever is loose in the room (whether coal bucket,

nappy-bins, broom, pail, etc.) is included in the interest and is handled and explored. If permitted, the children use to the full the newly-developed functions of opening, undoing, pulling out and especially unscrewing. It is easy to imagine that actions of this nature which, when several children are together, resemble those of a demolition squad, cannot be tolerated without damage and expense in a private household. It is not only the child whom the mother wants to safeguard from the objects, but similarly the objects which she has to safeguard from the child.

Freedom to use hands and legs in the way described has further advantages besides the intense pleasure and satisfaction which the child gains by exercising them. Handling quickly becomes more and more skilful under these conditions, so that the toddler of about 18 months of age can already help to set out tables and chairs for his own meal, feed himself, help at dressing or undressing himself and generally co-operates actively in whatever happens, at an age when private children are often still fed on the mother's lap and handled as if they were passive objects. These differences in activity and earlier control of movement through exercise and opportunity create the appearance of enormous precocity of development of the nursery child.

But it would be a serious mistake to overestimate the advantages gained in this field and not to correlate them with retardations and disadvantages

#### (ii) Speech Development :

which occur at the same time in other spheres of the child's life. The achievement of muscular control is only one of the tasks reserved for the second year of life. An equally important one is the development of speech. Observations within academic psychology have established the fact that at one year the average vocabulary of a child is two words, and that at two years it may be any number of words from 40 to more than 1,200 with a wide variety of phrases and sentences. Whenever we compare our nursery children over one year with private children in this respect we find that they compare unfavourably. The disparity in development does not start as early



as the baby stage in talking. Many observations in our baby room prove that our children under one year 'speak', that is babble and chatter gibberish, extensively and certainly not less than other children. Some babies are, of course, more proficient than others in this respect.

(The greatest talker of the baby-room was a girl who, at the age of 9-10 months, had developed great ability in producing a variety of sounds. At that time she showed little interest in the usual baby toys, but talked to herself nearly all day long. With her it was easy to distinguish between the various sounds and tones which seemed exciting in themselves: rrda, grra, irrga, daraa, dada, ida, and others, sing songs or melodies, which served to call certain people. Her pleasure in talking and her rising excitement while doing so were especially apparent.)

But even though most of our babies possess the required two words at one year, speech development becomes slower and slower from then on. The good start made in babyhood is not continued in the same manner. When tested, at the age of two, for instance, even those of our children who are well up to standard and forward in other respects, show some six months' retardation of speech.

The retardation in the second year may be due to two reasons. The first is that the child at home is the only non-speaking member of a community in which speech is the method of communication. In the nursery, where the junior toddler group is usually divided off from older children, the child lives in a community of non-talking playmates where speech would not be of immediate help to him. If speech is learned largely by imitation, then the opportunity to learn is certainly restricted. The second reason is probably more important still. Though imitation of elder brothers and sisters plays a great part, especially in extending the vocabulary, the beginning of real speech develops on the basis of close contact between child and parents. The child has instinctive understanding of whatever emotion moves the mother; he watches her face and through imitation reproduces her facial expressions. It is the same emotional interplay with the resulting imitation which is a

powerful drive towards expression in speech. With the restriction of this interplay in the absence of the mother there is a definite lessening in the urge to speak.

(Some children develop a separate language or sequence of sounds to be used exclusively for contact with their mother. This was apparent with one of our baby girls of nine months, for instance, whose mother worked in the household of the nursery and naturally appeared in the babyroom at all hours of the day. The child began to produce a special tone to greet her which sounded like the clucking of ducks. In the course of a month this sound had become completely different from all her other sound-productions so that everybody knew from afar when her mother had entered the room. At 11 months the same baby went through a stage of dissatisfaction in which she found it especially intolerable to have wishes postponed or denied. She always wanted her mother to pick her up out of her cot as quickly as possible. At this time she stopped producing the pleasant clucking sound at sight of her mother and adopted a grumble which she kept up each time until the mother had fulfilled her wish. The substitution of the grumbling for the happy clucking sound designated a change in the relationship to the mother from satisfaction and acceptance to impatient demandingness.)

Enquiries in other residential nurseries have confirmed the impression gained in our own. When children are home on visits, for instance at Christmas or during their mothers' holidays, they sometimes gain in speech in one or two weeks what they would have taken three months to gain in the nursery. Similarly there are many examples of children brought up at home who lose their newly acquired ability to speak during an absence of the mother. Regression of this kind is further proof of the inter-relation between contact with the mother and learning to speak.

This difference of progress in the two stages illustrates the fact that two different factors are at work in speech development: one is the simple pleasure in the production of sound, a pleasure which is partly centred in the mouth itself and partly aroused by the volume and quantity of tone and sound pro-

duction, rhythm, etc., a pleasure comparable to other early gratifications of the self-regarding or so-called 'auto-erotic' kind. The other factor is an urge towards expression and communication with the loved people of the outside world; the pleasure gained by its fulfilment might be called other-regarding or pleasure based on object-relationship. The examples above show both factors at work side by side in an instructive way.

This differentiation explains why speech development progresses normally in the first year and is delayed in the second year under residential conditions. The first factor, *i.e.* the urge to gain oral auto-erotic pleasure, is present in full force. Like all auto-erotic gratifications of this age (sucking, rhythmic movements, masturbation) it is all the more active, the more the child is left to itself. Speech development progresses on this basis, but only to the limits of baby-talk. The second factor, *i.e.* communication and imitation on the basis of the relationship to the mother, is less active where a mother is not present; hence the difficulty and retardation at the time when this second factor should supersede the first one in importance. One or two years later these differences are cancelled out again; the child is then a full member of a group and speech has become independent of the mother-child relationship.

The differences in speech development described here do not apply to children who enter a residential nursery only after they have learned to speak, that is, it is not a difference in the use but in the development of the function of speech.

The third important task to be achieved or at least partially achieved during the child's second year is habit training. Here again the residential child is at a disadvantage.

**(iii) Habit Training:** It is easier within the routine of a nursery than under the pressure of work in an ordinary household to be clean, orderly, punctual and hygienic about habit training; but wherever forcible methods are not used, the results of habit training are slow to come under residential conditions. In this sphere imitation, the fact that the child lives in a group of other children of the



same age who are all equally dirty, can be discounted as an agent. Habit training is not learnt by imitation. What makes itself felt is the fact that habit training (if not achieved in babyhood as a pure reflex action) is the result of a restriction which the child imposes on important inner urges under the influence of the mother. If the child is attached to and handled by one person exclusively, as happens at home, this restriction will develop in consequence of his emotional dependence. Whenever the child changes hands, or is cared for by varying nurses (as happens invariably in a nursery) or does not care for the nurses who handle him, the process will be lengthened and made more difficult. It has been shown up at the time of mass evacuation how small children, who have been perfectly clean at home, lose their bladder and sphincter control when separated from their mothers. It is a known fact in all residential nurseries that a child whose training for cleanliness presents special difficulties can finally be made clean only if taken over completely by one person for a while. It is equally well known that many children in nurseries maintain their good habits only when in contact with certain nurses and will refuse to function when helped by others. These differences in personal contact are far more important for the final result than any other factors (observing regular times, regulation of diet, etc.). Habit training can of course be achieved under pressure of fear and punishment even where emotional contact of a positive kind is absent. But no conscientious and understanding educator will ever advocate such methods.

The child's muscular skill and independence, gained in the nursery as described above, plays no part in the development of cleanliness.

The position is again completely different where eating is concerned. There is a marked difference between the child's reaction to food

under home and residential conditions, (iv) *Feeding*: but on this point the advantages are on the side of the residential child, or at least they may be so if the institutional setting is favourable. This means that in most institutions the children are 'good eaters', *i.e.* are

interested in their food and enjoy it if it is good, and that eating difficulties are on the whole less prevalent than in private homes. Where abnormal reactions occur, they appear rather in the form of greed and over-eating than in the form of inhibition, lack of appetite or refusal of food. The popular explanation of this well-known fact is that children in their own homes are frequently 'spoilt' in this respect, that is that many mothers, at least in middle-class families, are over-anxious where feeding is concerned, and that in some cases they urge the child to eat and even to over-eat. These children then refuse what is offered to them, develop idiosyncrasies, etc. It is taken as proof of the correctness of this explanation that such eating-difficulties do not develop in families where mothers are careless, negligent and not interested in the feeding of the child. It would thus seem that the child eats all the better the less the mother worries about the matter.

This theory, though only superficial and incomplete, is still correct in one main point: namely, that eating difficulties are closely connected with the child's relationship to the mother. When followed up from the first stages of the breast- or bottle-feeding of the newborn baby, this inter-relation of reaction to the mother and reaction to food may be described as follows:

Interest in food begins earlier than interest in people. In the first weeks of life the newborn baby experiences nearly everything that reaches him from the external world as unpleasant. He is still used to the lack of stimuli in the intra-uterine existence. Light, noise, change of temperature are all equally unpleasant and even frightening. The first pleasant experience is the intake of milk, that is of food which satisfies the urge of hunger. With the constant repetition of these pleasant experiences, the child slowly learns to recognize that at least part of the outside world is pleasurable. He forms an attachment to food (milk) and, developing further from this point, to the person who feeds him. As described before, love for the food becomes the basis of love for the mother.

The emotional attachment of the child to the mother, to the father

and to the other people of his immediate surroundings later on outgrows the stage where material gain (satisfaction of hunger) or gain of pleasure generally are the only important factors. In the course of childhood material love of this kind changes to real love, which takes into account the qualities and individuality of a loved person, and is able to give and even to make sacrifices in exchange for what is received.

But the experiences of the first year, when love for the food and love for a mother were identical, leave their imprint on the reaction to food throughout life. The child from his side shows every inclination to treat food given by the mother as he treats the mother, which means that all the possible disturbances of the child-mother relationship turn easily into eating disturbances. When we observe cases of 'bad eaters' it becomes clear how exactingness towards the mother can turn to greed, obstinacy against the mother to a tightly closed mouth and refusal of food, and anger with the mother to playing with or wasting of food. (These, of course, are not the only known reasons for eating difficulties in childhood, but they are the most primitive and most common ones.)

Wherever the mother in her own behaviour perpetuates the feeding circumstances of the first year (*i.e.* wherever she insists on giving the food actively, on urging the child to eat it for her sake, where she is angry, disappointed or offended when the food remains uneaten, as if it were a personal affront to her), she strengthens the child's infantile attitudes to eating and makes it impossible for him to outgrow them. The inclinations of mother and child then work in the same direction and the child continues as in babyhood to treat the food as he treats the mother and the mother as he treats the food. Wherever the mother adapts her behaviour to the growing abilities of the child, where she recedes into the background as the giver of the food and only provides food in a more distant and unemotional manner, the child will enter into a next stage of reaction to food: he will eat, or refuse nourishment, according to whether he is hungry or not, and not according to whether he loves or rejects his mother, or wants to please or anger



her. Even though the basic significance of food will remain the same for the individual's unconscious, and may show up in times of emotional strain or mental illness, so far as the child's conscious and normal life is concerned, eating will be enabled to follow the dictates of hunger, and will be less drawn into the complications of the child's affections; that means the child will become a 'good eater'.

We can now understand why it is that the conscientious and anxious mothers produce eating difficulties, whereas the negligent mothers have children who eat well.

Under institutional conditions the absence of the mother, which is a serious drawback in so many ways, proves in this respect for once an advantage. There are certainly institutional children who eat too much for emotional reasons: they try to substitute the satisfaction of one instinctual urge (hunger) for the satisfaction of another (love). But on the whole,

in an institution feeding is a matter of eating as such, without the idea of a mother figure interpolated between the child and the food. Food is liked for its own sake, and eating is one of the recognized pleasures of all institutional life.

The pleasure can, of course, be spoiled or lessened if it is surrounded with too much discipline, as, for instance, long waiting, which at this age is an excessive strain; sitting quiet, which is never again so difficult as in the toddler stage; insistence on table manners, *i.e.* use of the spoon before use of an instrument comes naturally; insistence on eating everything and on 'eating up'. The pleasure in eating can on the other hand be greatly strengthened if the child is allowed some freedom of movement, some freedom of choice regarding type and quantity of food, and if manners are not considered important in themselves but allowed to develop as a natural result of growing skill. It is for purely

practical reasons easier to give the child this freedom in an institution than in a family.

Since the child in an institution never eats alone, mealtimes, with the pleasure they bring, can be made to play an important part in the child's development towards taking pleasure in social life, and adaptation to it.

To sum up: The institutional child in the first two years has advantages in all those spheres of his life which are independent of

*Summary:* the emotional side of his nature; he is at a disadvantage wherever the emotional tie

to the mother or to the family is the mainspring of development. Comparisons between children under these contrasting conditions serve to show that certain achievements such as speech and habit training are closely related to the child's emotions, even though this may not be apparent at first glance.

## Early Relations between Residential Infants

WE have chosen four different aspects of the infant's life to illustrate the differences in development under home and institutional conditions. (Muscular Control, Speech Development, Habit Training and Feeding.) The differences in each case were quantitative: muscular control and good eating habits develop more quickly and easily in institutions, speech and habit training are delayed when the mother's influence is missing. Still, all children will eventually walk and talk, be trained for cleanliness and become more or less independent eaters. Development is helped or hindered by the outside setting, early acquired disturbances may leave their traces for all later life, but essentially the lines of development will remain the same.

This is not so where the child's emotional life is concerned. Here, change of condition, *i.e.* lack of the family setting, produces serious qualitative changes. The basic emotional needs of the institutional child are, of course, the same as those of the child who lives at home. But these needs meet with a very different fate. One important instinctual need, that for early attachment to the mother, remains as we know more or less unsatisfied;

consequently it may become blunted, which means that the child after a while ceases to search for a mother substitute and fails to develop all the more highly organized forms of love which should be modelled on this first pattern. Or, the dissatisfaction may have the opposite effect: the dissatisfied and disappointed child may overstress his desire to find a mother, and remain continually on the look-out for new mother figures whose affection he might gain. These are the infants who change their allegiances all the time, are always ready to attach themselves to the latest newcomer, and are at the same time exacting, demanding, apparently passionate, but always disappointed in whatever new attachment they form.

On the other hand, another form of emotional contact, that with other children, is precociously stimulated and developed. Under normal family conditions contact with other children develops only after the child-mother relationship has been firmly established. Brothers and sisters are taken into account for ulterior motives: for instance, as playmates and help-mates. But apart from these relations with them, love and hate towards them are usually not

developed directly, but by way of the common relation to the parents. So far as they are rivals for the parents' love, they arouse jealousy and hate; so far as they are under the parents' protection and therefore 'belong', they are tolerated, and even loved. Under institutional conditions the matter is completely different. At the time when the infant lacks opportunities to develop attachment to a stable mother figure, he is overwhelmed with opportunities to make contact with playmates of the same age. Whereas the grown-ups in his life come and go in a manner which inevitably bewilders the child, these playmates are more or less constant and important figures in his world.

Matters in this way are completely reversed. These institutional children do not start out to meet a world of contemporaries, secure in the feeling that they are firmly attached to one 'mother person' to whom they can revert. They live in an 'age group', that is, in a dangerous world, peopled by individuals who are as unsocial and as unrestrained as they are themselves. In a family they would, at the age of 18 months, be the 'little ones' whom the elder brothers and sisters are ready to protect and consider. In a crowd of other



toddlers they have to learn unduly early to defend themselves and their property, to stand up for their own rights, and even to consider the rights of others. This means that they have to become social at an age when it is normal to be asocial. Under pressure of

these circumstances they develop a surprising range of reactions: love, hate, jealousy, rivalry, competition, protectiveness, pity, generosity, sympathy and even understanding.

In the following pages we illustrate this point with occurrences from the daily life of our own

residential children between one, two or three years old. The examples range from instances where playmates are treated as if they were dolls or lifeless objects, to occasions where the relations between the children seem hardly different from those between adults.

## Other children treated like toys or lifeless objects

### Indifference towards their feelings

**L**ITTLE or no illustration is needed for the fact that normally infants have little conception of other infants' feelings, and only take notice of their presence when that can be made use of for the purposes of play. The other child then serves the purpose of a doll or teddy bear, with the one disadvantage that this living toy is not so accommodating as the lifeless ones. This behaviour is not restricted to very early stages of development, but occurs quite frequently around the second year, especially at times when the infant copies a motherly grown-up in his imaginative play.

(i) Rose (20 months) looked on with interest when several children had their noses wiped. Suddenly she picked up an old envelope, ran from one child to the other, and wiped their noses with it.

The action was imitative and expressed her phantasy of being the nurse; but no feeling for the children was included in it.

(ii) Paul (2 years) loved to comb the other children's hair, disregarding the fact that they disliked it. He rushed from one child to another

and maltreated their hair with a comb. There was only one child who did not mind, Larry (20 months). Thus, whenever Paul had made a child cry with his combing, he ran back and combed Larry, before he attacked his next unwilling victim. This game continued sometimes for several minutes.

In this instance, as in Example (i) all the pleasure lies in the action of combing, and feelings for the other children play no part.

(iii) Freda (20 months) pushed four children over in succession and tried to sit and rock on them. Each of them cried in turn and had to be rescued from her. When Freda was defeated in her aims, she collected five soft toys, piled them up and rocked on them.

In this case it is difficult to decide whether the toys were substitutes for the children or the children, in her first attempt, for toys. It is more likely that both, children and toys, were substitutes for some other imaginary partner in Freda's phantasy.

The same type of behaviour can constantly be observed where feeding is concerned (Examples iv and v). Children start to feed each

other very early, the pleasure evidently being derived from the fact that they carry out actively what at other times they submit to. This must not be mistaken for a wish to satisfy the other child's appetite, which would be a purely altruistic gesture.

(iv) Rose (21 months) asked urgently 'more, more' when she had finished her first helping. The nurse who was feeding Christopher (16 months) next to Rose, left the table to fetch Rose's second helping. Rose immediately picked up the spoon and continued to feed Christopher.

(v) Stella (18 months) was sitting next to Agnes (15 months). She took Agnes' spoon and tried to feed her. She heaped up a spoonful of food and put it into her own mouth, then she pushed an empty spoon into Agnes' mouth. This she repeated several times until finally she emptied the whole contents of Agnes' plate into her own.

In this case it is easy to see that the action which apparently takes the other child into account is in reality purely egoistic. The pleasure of feeding (active repetition of passive experience, imaginative play) is added to the pleasure of eating.

## Other children treated merely as a disturbance

### Aggressive acts against them

**T**HERE are three sets of circumstances which give occasion for aggressive reactions of one infant towards another. One is the indifference and lack of realization that the other child is an equally sensitive human being, which has already been described. The other two comprise instances when the other child is felt to be a hindrance in the way of fulfilling a desire, *i.e.* when the playmate either claims the love or attention of a grown-up person whom the infant wants to have exclusively to himself (jealousy, examples vi and vii); or

when the playmate claims a toy which the child has no intention of surrendering (envy, examples viii, ix and x).

(vi) Freda (18 months) and Violet (13 months) were both playing on the floor. Violet asked to sit on the nurse's lap and was taken up. So Freda, too, wanted to sit on the nurse's lap. She hit Violet until she, too, was taken on the lap; at first she was nice to Violet but soon turned against her and began to hit her hard.

(vii) Agnes (19 months) sat on the nurse's lap; Edith (16 months) tried to push her off but was not successful. Edith hit Agnes; Agnes pulled

Edith's hair; Edith pulled Agnes' hair. The nurse moved Agnes to her other side to protect her against Edith, who was the stronger one. Edith, suddenly thwarted, looked at the nurse with fury, hit her, pulled her hair and then suddenly petted her and gave her a kiss.

(viii) Agnes (19 months) had a teddy bear in her arms, Paul (2 years) rushed to her, grabbed the teddy and ran away with it. Agnes screamed and pursued Paul. At first he ran faster than she, then she reached him, got hold of his arm and ran with him through the nursery, both children screaming. Agnes fell, and as she still clung to Paul's arm,



he fell too. On the floor, she grabbed hold of his hair and pulled it. He bit her arm; she pinched his cheek; he hit her and, in doing so, lost the teddy. Agnes took it quickly, got up and ran away, hiding behind the nurse's apron.

(ix) Rose (22 months) had a wooden horse for pushing, but did not show much interest in it. Jonathan (20 months) was delighted with it and pushed it across the room. After a while Rose ran up to him silently and took the horse. Jonathan looked up amazed and began to cry. Rose passed him by with the horse. He got up his courage, walked after her and grabbed hold of her dress. Rose fell down, but still held the horse. Jonathan now pulled at one end of the horse, Rose at the other, both screaming. Jonathan after all captured the horse and pushed off, still crying. Rose ran after him, and, with a quick movement, recaptured the horse. Jonathan threw himself on the floor in despair, and Rose, who pushed her horse along, happened to trip over him and fell. This restarted the fight, both pulled hard at the horse, both cried, both refused to take another toy. In the end the nurse removed the horse and peace reigned immediately.

(x) Julian (2 years 2 months) loved the big push-dog of the nursery, and all other children somehow accepted the assumption that he had first right to play with it. When he was away at home for 2½ days, Agnes (19 months) got a chance to play with the dog. When Julian returned he wanted to resume ownership, but Agnes did not feel inclined to surrender the dog. Julian pulled and shook the dog; Agnes screamed but held tight. Julian threw the dog over and Agnes went down with it. She clung to it with one hand and grabbed hold of Julian's leg with the other. Julian scratched Agnes. Agnes got up, still holding on to the dog and pulled Julian's hair. Julian hit her and Agnes continued steadily to pull his hair, still holding on to the dog with one hand. When Julian again pushed Agnes and the dog over, the nurse rescued her and Agnes only wanted to be comforted and gave up interest in the dog.

Whenever envy and jealousy arise between the children, this results in outbreaks of aggression of considerable force. The methods of aggression vary according to the stage of development reached: biting, hair-pulling, hammering on the head, hitting, pushing over take first place between the age of 15 and 24 months. Throwing things and spitting only occur

with certain types of children, and more frequently after than before the third year (examples xi and xii).

(xi) Christopher (13 months) bit Charles, his twin brother, several times, pulled his hair constantly; hit Babette (11 months). Christopher (14 months) knocked with a brick on Charles' head; bit Sophie (14 months). Charles (14 months) bit Christopher.

(xii) Freda (21 months) wanted to precede Edith (22 months) on the slide; tried to push her off. Edith caught hold of Freda's curl and held it; Freda caught hold of Edith's plait and held it too, both children screaming.

So far as recognition of the consequences of aggressive acts is concerned, we can at that age distinguish three main phases. In the first the child does not realize what harm his hostile acts may do to the other child. His own feelings (jealousy, envy) prompt him to take aggressive action, but his realization does not go beyond the relief which the outbreak provides for these feelings (examples xiii and xiv). In the second phase the child realises that his enemy gets hurt or harmed, but he does not mind; he rather enjoys seeing the result he has produced, that is, seeing the other child cry (example xv). The third phase includes the feeling of being sorry for the other child and repentance for the action, either because of identification with the other's feelings ('he feels the hurt as I do'), or because of a common relationship to a mother figure ('he belongs to her and she would not like me to hurt him'). The latter feelings are not strong enough to prevent the child from aggressive outbursts, but strong enough to lead to acts of reparation after the outburst has relieved his feelings (example xvi).

(xiii) Christopher (12 months) hit and scratched his twin brother, Charles; Christopher's face remained peaceful, Charles cried bitterly.

(xiv) Larry (16 months) often took a toy away from another child. When that child cried, he was very surprised, and did not know what he had done.

(xv) Jessie (20 months) hit Bessie (her twin sister); was proud of it.

(xvi) Dick (2 years 3 months) was in a phase of special aggressiveness towards other children. The expression on his face left no doubt about his enjoyment of every kind of hurt which he was able to inflict on

others. This reaction changed slowly when he grew attached to a particular nurse. Once again he had attacked Irma (22 months) and was found with a tuft of her hair between his fingers. The nurse reproached him for his conduct. He was repentant, went back to Irma, held his clenched fist over her head, opened out his fingers, and carefully returned the tuft of hair to the place where it belonged.

Reactions of this kind can be observed in family as well as residential life. But, as mentioned before, children who live in age groups have more frequent occasion to be jealous (the more so when we try to give them mother substitutes), and they are in an almost continual state of envy which is occasioned by the necessity to share toys; therefore they appear to the casual observer to be more aggressive. It would be more accurate to say that they have more occasion to be aggressive. If to this we add the fact that their victims (of the same age) are at the same time more helpless and, for the same reasons, more aggressive than elder brothers and sisters would ever be, we shall be better able to understand why aggressive moods are so much in the foreground in a group of residential infants. It is of special interest to observe how hostilities seldom remain restricted to the two children between whom they started, and how quickly they spread and include others who in the beginning took no part in the outbreak of the quarrel (examples xvii and xviii).

(xvii) Paul (23 months) snatched Sophie's (19 months) teddy bear whereupon Sophie cried. Edith (21 months) rushed to Sophie to hit her, and Sophie pulled Edith's dress; Edith cried and pulled Sophie's hair. Agnes (18 months) joined in the fight and came and pulled Sophie's and Edith's hair, whereupon Edith pushed Agnes until she screamed. Next Larry (19 months) joined in the fight, he went over to Agnes and pushed her over. In the meantime Edith had recovered and hit Larry until he pulled her hair so that she screamed. While all this was going on, Jonathan (23 months) came by, petted Edith's hair and made affectionate noises.

(xviii) Sophie (17 months) played peacefully with a doll's cup. Jonathan (21 months) took it away; Sophie screamed but began to play with another toy after a short time. Edith (19 months) was after the same



cup and tried to take it from Jonathan; they fought until Edith was victorious and ran away with the cup. Jonathan lay down on the floor screaming, then got up, took the empty posting-box and tried to hammer with it on Edith's head. Edith lay down on the floor, kicked and screamed, but held on to the

cup. Stella (19 months) joined in, sat on top of Edith, pulled her hair, tore the cup away from her and ran off with it. Edith recovered after a while and tried to recapture the cup from Stella. While they fought on the floor, Agnes (16 months) crawled over to them and took the cup away. Edith tried to get it back, but Agnes

stood firm. There stood Stella, her arms hanging limp in resignation, crying, Edith cried, and Jonathan and Stella cried because Jonathan had tripped over Sophie. Only Agnes stood, holding on to a cot with one hand to steady herself and waved the cup victoriously with the other hand.

## Other children treated as a menace

### Methods of defence adopted against them

It is a known fact, though perhaps not sufficiently stressed, that the ability to defend oneself develops later than the ability to attack. The same infants who can be very aggressive when prompted by their jealous or envious feelings, who bite, hit and push in the manner described above, suddenly stand helpless, cry and run for protection when attacked by others. Often they seem amazed or surprised at the aggressive act of another child, though they themselves have committed similar acts only a few minutes earlier. Sensible methods of defence (by act or word) develop slowly and are seldom fully established before the third year. Some of our bigger boys (four-five years old), though very aggressive, can still do no more than attack others, and burst into tears as soon as they themselves are attacked. On the other hand some of the following examples show that occasionally very small infants deal successfully with aggressors, and, by their own determination, force them to aban-

don hostile intentions (examples xix-xxiv).

(xix) Stella (18 months) had developed the habit of sitting on Edith's (18 months) head whenever she found her lying on the floor. Edith always cried, but never tried to defend herself nor to escape.

(xx) Jonathan (21 months) was playing peacefully, when suddenly Larry (19 months) took his ball away. Jonathan looked at his empty hands helplessly and began to cry.

(xxi) Paul (2 years) was very clever in building. He built towers as high as himself out of very small bricks. While building, he was always afraid lest some other child might push his tower over. This disturbed his concentration; he kept looking nervously in all directions for approaching enemies. When any child dared to come near, Paul rushed at it, and pushed it over with one quick and energetic movement. When, in spite of all precautions, his tower fell over, Paul lay down on the floor in despair and cried for a long time. Then he sucked his two fingers and started to build again, still sobbing. This procedure was repeated innumerable times.

(xxii) Sophie (19 months) slowly ascended the steps of the slide. Larry (20 months), who followed her and wanted to be quicker than Sophie, pushed her. But Sophie turned round, said 'no, no', and pulled his hair.

(xxiii) Jonathan (22 months) was building with two stools; he needed a third, but Agnes (19 months) was sitting on it. Jonathan walked over to Agnes and looked at her with pleading eyes for about half a minute. Agnes fixed her eyes on Jonathan but did not move. So Jonathan's eyes became sad, he sucked his thumb and retired slowly.

(xxiv) Sophie (19 months) had a rusk in her hand which Larry (19 months) wanted badly. She began to scream as soon as Larry approached her, evidently guessing his evil intentions. When she screamed, Larry withdrew his hand. He began to busy himself with a teddy bear which was lying between them, played with it and pointed at its eyes, but had his own eyes fixed on the rusk all the time. He tried repeatedly for an opportunity to snatch the rusk, but Sophie did not give him a chance. Finally he walked away disappointed.

## Other children consoled, comforted, soothed

THOUGH infants are quick to hurt each other they are equally quick to pity another child, and to make amends to him for what has happened, especially when the aggressive act has not been committed by them but by a third party. In these acts of 'pity' they are evidently moved by an identification with the emotions shown by the victim. Examples xxvii and xxviii seem to prove that there is little difference between comforting another child and comforting oneself. Identification with the victim is further shown in many instances by the adoption of a hostile attitude towards the aggressor. Thus, the infant who consoles or comforts

another often combines a friendly act (towards the victim) with an aggressive one (towards the aggressor).

(xxv) Violet (2 years 4 months) sat in a corner crying. Agnes (19 months) suddenly rushed to the next toy-box, took out two toys, gave them quickly to Violet and ran away again. This was the first occasion of her being 'helpful'.

(xxvi) Jonathan (22 months) had just stopped crying but looked unhappy still, when Rose (22 months) entered the room. She was evidently struck by his expression, watched him critically for a moment, and then ran to him and petted him.

(xxvii) Rose (21 months) watched Edith (22 months) petting Jonathan (22 months) who was crying. She

went to Jonathan and petted him, too, then went to Edith and Freda (22 months) and petted them, and finally she stroked her own hair and cheek and, with a radiant smile, made affectionate noises to herself.

(xxviii) The junior toddlers were waiting for their tea in the afternoon. Charles (23 months) and Paul (2 years) sat at the same table. Paul played with a little tin box which Charles wanted to get from him. When he tried to reach it, he caught his finger in it and began to cry. Paul saw that Charles was hurt, immediately lifted his own finger and put it into Charles's mouth to comfort him.

(xxix) Edith (21 months) had been hurt by Paul (23 months) and cried terribly. When Jonathan (20



months) saw Edith unhappy, he came to comfort her. Larry (19 months) watched the scene and went to help Jonathan to comfort Edith.

(xxx) Jeffrey (2 years 5 months) fell off the push-dog and cried bitterly. Bridget (2 years 8 months) rushed to the dog, hit it and shook it until it fell over. Then she picked it up again, hit it once more and then seemed satisfied.

(xxxii) Jonathan (21 months) was playing peacefully (see example xx) when suddenly Larry (19 months) took his ball away. Jonathan looked at his empty hands helplessly and began to cry. Edith (21 months) had

watched this scene; she rushed over to Larry, bit him, took the ball away from him, brought the ball back to Jonathan, and stroked his hair until he was comforted.

(xxxiii) Dick (2½ years), who went through a phase of special aggressiveness, wanted to have a toy bus with which Irwin (2½ years) was playing. He threw himself on Irwin and knocked him down. Irwin fell unluckily and cut his lip on the toy. The nurse comforted him and showed Dick what he had done. Dick was obviously frightened and looked at Irwin with wide eyes. Then he looked round

the room, saw Kitty (2½ years) holding a doll, ran to her, knocked her over, took the doll from her and gave it to Irwin saying: 'Poor Irwin, poor Irwin, have dolly'. The nurse showed him that Kitty was crying now and tried to make him understand that it was nice of him to try to comfort Irwin with the doll, but that he could have found a toy to give him without hurting Kitty. But Dick did not seem to understand. He repeated several times: 'Kitty naughty girl' (because she did not want to surrender the doll); he was exclusively concerned with Irwin's bleeding lip.

## Infants helping each other

THE same attitude which leads to the acts of consolation just described, prompts the children to help each other in all the various tasks of everyday life. On the basis of the same needs and wishes, one infant perfectly understands and identifies himself with the difficulties and desires of the other children.

(xxxiv) Jock (14 months) cried because he had lost his rusk and could not find it again. Jonathan (21 months) walked over to him, found the rusk on the floor and gave it to him.

(xxxv) Rose (19 months) sat at a table and drank her cocoa. Edith (17 months) climbed up and tried to take the mug from Rose's mouth. Rose looked at her in surprise, then turned the mug and held it for Edith so that she could drink the cocoa.

(xxxvi) Jessie (2 years) was pushing a doll's pram around the garden. When she came to the corner of the

path, she could not turn, pushed hard against the edge of the path and then began to cry. Bessie, her twin sister, came to the rescue and pushed the pram around the corner for her. A short while later Bessie was pushing the pram, got stuck at the same corner and cried. This time Jessie came and turned the pram around the corner for her. Each seemed able to do for the other what she could not accomplish for herself.

(xxxvii) Edith (21 months) had taken off her shoe and sock and tried hard to put them on again. Paul (23 months) watched her from a distance, then rushed over to her, sat down on the floor and took the sock out of her hand. He tried with surprising patience to put it on Edith's foot, his mouth open, his tongue far out, breathing heavily. Edith watched his face and immediately imitated his expression. For two or three minutes both children were absorbed in their occupation

and had an expression of the utmost strain on their faces.

(xxxviii) Nurse Jean fetched Bridget (2 years) from the shelter dormitory in the morning. Since the dressing room upstairs was already full of children, she only took that one child. When passing other beds, Bridget heard Jeffrey (2 years) cry. She stopped and said: 'Jeffrey crying, Jean'. The nurse explained that Jeffrey would have to wait a little, and proceeded to take Bridget upstairs. Suddenly on the middle of the staircase, Bridget turned round, said: 'I go to Jeffrey', and went back. The nurse waited for her to return, but then followed her to see what had happened. In the meantime Bridget had opened the net of Jeffrey's bed, so that he could get out, and had pushed the step-ladder to Bill's (2 years 9 months) bed to let him get out; she was just about to push the steps to Daniel's (2 years 8 months) bed. She was holding his hand and saying: 'not fall down'.

## Direct educational influence of infants on each other

### Restriction of aggression, greed, dirty habits, etc.

IT is common knowledge that children educate each other and that, in families, the influence of elder brothers and sisters makes itself strongly felt as an addition to the educational influence of the parents. Many children who are unwilling to obey their parents are quite ready to obey the commands and prohibitions of older children. Imitation of examples set by older children seems easier, and their rebukes or even punishments, though effective, seem to hurt less. This educational help rendered by elder brothers and sisters is one of the reasons why the whole process

of upbringing is smoother where the family is large.

But this type of 'education' through the agency of older children is very different from the influence which infants in the same age group exert on each other. Whereas elder brothers and sisters act as parent substitutes (parent figures on a reduced scale) these contemporaries in an age group are equals in status. One child can influence the other if at that moment he is the stronger one, *i.e.* because at that moment he is a menace to the other child; the latter will then obey him out of fear. Or, one

infant can influence the other because at that moment he is further advanced in some achievement (walking, habit training, etc.). The position will be reversed when another achievement plays the greater rôle in which the second child surpasses the first. That means that the children influence each other on the basis of superior strength or superior achievement. Fear of each other and admiration for each other are the deciding factors in this respect. Observation shows that, owing to these interrelations between the infants, certain results are produced which at



the first glance are not very different from the results produced by education proper: aggression is checked, wish fulfilment is postponed and certain 'good habits' are acquired under the pressure of these circumstances.

(xxxviii) Freda (21 months) pulled Jonathan's hair. Jonathan (21 months) cried but did not defend himself. Jeffrey (2 years 4 months) crossed the nursery quickly, hit Freda twice, and then comforted Jonathan. When Jonathan stopped crying, Jeffrey once more turned round to Freda and looked at her with indignation, whereupon Freda immediately shrank back into a corner. Then Jeffrey walked away, obviously pleased with himself.

In this case it is clear why Jeffrey can exert such influence. He is seven months older and considerably stronger than Freda. Since he would not hesitate a moment to use his superior strength, he constitutes a very real danger to Freda. She checks her aggression out of fear.

(xxxix) Jonathan (21 months) built with bricks in a corner of the room. Freda (21 months) approached him carefully, with the obvious intention of destroying his building. Jonathan looked up and said: 'No, no'. Freda changed her intention: she hesitated for a moment, then picked up a brick and gave it to Jonathan; slowly she collected all the bricks in the room and handed them to Jonathan in succession.

In this case the result achieved is due to other causes. Jonathan and Freda are at the same age; there is no difference in strength between them; Jonathan is a particularly gentle child who is not feared by anybody. This time Freda does not stop her destructive action out of fear. She is impressed by Jonathan's unexpected determination to a degree which changes her destructive intention to its opposite. She now helps instead of harming him.

(xl) Bessie (19 months) had a comb in her hand, Jessie, her twin sister, a toy with which she played. Bessie wanted the toy but checked her impulse to take it. Suddenly

she offered the comb to Jessie; Jessie took it quietly and surrendered the desired toy. There was not a sound from either of them while this exchange took place.

All children in our groups learn very early that to snatch a toy from another child invites trouble, *i.e.* an outbreak of resentment or unhappiness from the victim. The method adopted most frequently is exchange: they offer something with one hand and take away with the other. Again, as in former instances, this gesture is only apparently altruistic; it signifies restraint of greed or aggression acquired under the pressure of bitter experience. Occurrences of this kind may be observed in our nursery constantly. For instance:

(xli) Maggie (2 years) cried because Diana, her sister (3 years), had snatched a toy from her. Bridget (2 years), who had witnessed the scene, tried to restore order. She snatched the toy from Diana and returned it to Maggie. When Diana now threw herself on the floor and cried, Bridget went to look for a substitute, found an old toilet paper roll and brought it to Diana. When Diana refused it, she gave it to Maggie, taking the toy at the same time from Maggie to bring it to Diana. To Bridget's great concern Maggie now cried as well as Diana. That was too much for her. First she hit both, then tried to comfort both and when nothing helped she gave up.

(xlii) Carol (3½ years) tried to snatch a doll from Jessie (2 years). Jessie bit her so that she had to let the doll go. Bessie, Jessie's twin sister, came to the rescue and hit Carol from behind. Jessie suddenly stopped biting and shouted: 'No, no, Bessie, not hit'.

It is not clear in this case why in Jessie's code which she tries to impart to Bessie, biting is allowed but hitting forbidden.

(xliii) Bridget (2 years 4 months) and Dick (3 years) were sitting together at breakfast. They talked to each other happily until Dick began to smear his porridge all over the table. Bridget wrinkled her nose in disgust: 'Stop it, Dicky, you dirty boy'. Dick: 'No, I won't'. Bridget very cross: 'Dicky, I don't like it, you naughty'. Dick, shouting:

'No'. Bridget, very angry indeed, disgust in her face: 'Dicky, I won't sit with you any more. I sit with Marion (the nurse)'. She picked up her plate and mug and dragged her chair over to the nurse, muttering and grumbling all the time at Dick.

In this instance, Bridget, though younger, assumes educational superiority on the basis of her better manners. She has just completed her habit training, but has become at the same time very intolerant towards all children who are not quite up to her standards of cleanliness in either lavatory or table manners.

The position between the two children is reversed in the following instance, two months later.

(xliv) Bridget joined the dinner of the bigger children for the first time and did not know how to handle a fork. Her friend Dick watched her at first and then said: 'Not like that, Bridget, look at me'. Bridget looked at him and copied him carefully right through the meal.

The following two examples demonstrate how consideration of the other child, based on identification with his desires, leads to real acts of sacrifice and generosity. Aggression in these cases is completely checked and superseded by its opposite.

(xlv) Jonathan (21 months) held a piece of paper in front of his face and played 'peek-a-bo'. Sophie (20 months) wanted the paper and screamed. So Jonathan tore the paper in two and gave one part to her. Then both children played 'peek-a-bo'; they did it in turns and laughed heartily.

(xlvi) Jeffrey (2 years 4 months) returned from a walk with a new book which he had been given as a present. He was delighted with it and showed it to everybody. When Julius (2 years 1 month) saw the nice book, he took it away. Jeffrey screamed, ran after him and recovered it. Julius immediately began to cry disconsolately until Jeffrey gave him the book again. Julius stopped crying but Jeffrey now did not dare take his property away again. So they both sat down and looked at it together. Julius kept the book all afternoon.

## Friendship between infants

UNDER ordinary conditions friendships of long duration are believed to be very rare among young children. Lasting attachments are formed to grown-ups or

to older children; playmates of the same age are used for purposes of play only, and friendships fall apart when the momentary reason for them (the play) has ended.

Matters are different under residential conditions. We observe many instances of friendship among infants which last days, weeks, or even months. Playmates are cer-



tainly not chosen indiscriminately ; in playing together the partner often seems no less important than the game. Partnership of this kind is most outstanding in several pairs of twins who live in our nursery. It is interesting to note that this natural partnership, which appears in twins, develops in a similar manner, only quantitatively less, in many residential infants.

(xlvii) Reggie (18-20 months) and Jeffrey (15-17 months) had become great friends. They always played with each other and hardly ever took notice of another child. This friendship had lasted for about two months when Reggie went home. Jeffrey missed him very much ; he hardly played during the following days and sucked his thumb more than usual.

(xlviii) Sophie (19 months) and Larry (19 months) have founded a building society. Whenever one of them starts building, the other one joins in quickly, and then they build in turns, each putting a brick care-

fully on the tower and then waiting until the other has put his brick on. They use 10 to 12 bricks and are very happy in their companionship.

(xlix) Sophie (19 months) loved to sit in a certain cupboard. When she wanted company and when the right child was near her, she called energetically 'More, more', and pointed at the empty space next to her. She usually invited Edith (21 months) or Agnes (18 months). As soon as the invited child sat down beside her, Sophie began to bang her feet on the floor and the other child joined in. If an unwanted child tried to sit in the cupboard Sophie quickly pushed it away with a loud 'No, no'.

(l) Bessie (22 months) became very submissive to Tom (2 years). For weeks she helped him in all his occupations and joined in all his games. She carried bricks for him when he was building and placed the chairs for him when he was playing train. He was grateful for her services and returned them occasionally. For instance, when Bessie once tried to climb on a chair and got into a

rather awkward position, he suddenly appeared and held the chair for her.

(li) Several junior toddlers were playing on the floor. Sophie (15 months) got upset by another child and began to cry bitterly ; nothing could comfort her, she just cried and cried. Julian (20 months) came up to her and looked into her face. She took no notice and went on crying. Julian was very puzzled and began to shake his head ; he shook it so violently that he sat down on the floor with a big bump. He laughed and Sophie stopped crying for a second, then started again. Julian got up, shook his head and bumped down again with a loud laugh. Sophie smiled and forgot to cry. Julian repeated this performance as many as fourteen times. He was nearly worn out and quite dizzy, both children shaking with laughter. The other children got interested, but as soon as they came near, he stopped and even pushed one of them away, to start again when he and Sophie were left alone.

## Instances of love-play, tenderness, affection

THE following examples show behaviour between infants which is hardly different from the expressions of love and affection between adults.

(lii) The nurse who entered the rest room during the children's afternoon nap found Paul (2 years) and Sophie (19 months) standing at one end of their cots kissing each other. She was amused and laughed. Paul turned around and smiled at her for a moment, then again held Sophie's head between both his hands and kissed her over and over again. Sophie smiled and was obviously pleased.

(liii) This love scene between Paul and Sophie had its continuation. Sophie's favourite toy was a brown teddy. Paul had learned that he could make her unhappy by taking the teddy away and stop her unhappiness by returning it to her. Five days after the kissing incident he used this knowledge to attract her

attention specially. He took the teddy away and Sophie began to cry. He ran to the other end of the nursery and then back to Sophie, returned the teddy to her and was very pleased. He repeated this at least ten times during the afternoon.

(liv) Stella (20 months) and Agnes (15 months) were taken out in the pram. They played with each other and kissed and hugged each other most of the time. Stella was the one who started it over and over again and Agnes responded. Both children laughed with pleasure.

(lv) Sophie (20 months) stood in a corner of the nursery and looked at Larry (19 months). Larry noticed her and went to her saying 'Ay ! ay !'. Sophie put her arms around Larry. They stayed like that for quite a while.

(lvi) Tom (20 months) and Stella (17 months) played with each other on the floor. Suddenly Tom pushed Stella over so that she lay on her back, her hands under her head. He

climbed on her and rocked. Both children looked perfectly happy. Then Tom got up and walked away and Stella looked at him once more and got up too. When, in the afternoon, Tom entered the nursery Stella immediately lay down on the floor again and resumed the position of the morning. She looked at Tom in an expectant manner but got up when he took no notice.

(lvii) Harold (2 years 7 months) and Ralph (3 years 4 months) have had a friendship of long standing. One morning Ralph was looking at a 'story book', pointed excitedly to the capital B on the title page and called out : 'Look, look, that's Harold and me'. The whole morning he looked at books in the nursery and every time when he saw a capital B he said over and over again : 'That's Harold and me'.

The form of the letter B suggested to him the picture of two friends embracing each other.

## Appendix

This is a survey of the circumstances in which the children of a given residential war nursery (Hampstead Nursery) may find themselves at the end of the war. The investigation is based on the children who are with us at the present moment, and has been undertaken to show how many of them can be reunited with their

families without further difficulties, and how many will stay permanently homeless for various reasons.

Over 40 per cent. of our children (as seen below) belong to the latter category, and even if this percentage is considerably higher than in official nurseries, homeless children will obviously be numerous and will present a problem. The foregoing

pages are meant to open a discussion of the question : 'Can residential nurseries be reorganized, so as not to produce the "institutional child" ?'

### Probable Reunions with Family : 49 (59 per cent)

Careful consideration of the family circumstances shows that,



present conditions remaining unaltered, of our 83 children 49 could without much further trouble return to their families as soon as their fathers are demobilized and their mothers stop war work. The families of these children are more or less complete and the parents legally married; in some cases mothers, though alone, are independent wage earners and will be able to make a home for the child, especially if the child is over three already and if day nurseries are available.

Complications of all kinds are present even with these 49 cases:

In three families the marriage of the parents broke up through war conditions, but there is reasonable hope that some adjustment will be made later.

In one case the baby was another man's, born during the husband's absence in the army and it is still uncertain whether he will be accepted as a member of the family.

In one case, that of girl twins, aged 3 years 7 months, reunion with the family has been tried already and has failed.

#### **Permanently Homeless for Various Reasons : 34 (41 per cent)**

After these 49 children have returned to their homes there will still be the serious problem what to do with the remaining 34. The causes of their being without a home can be grouped as follows:

##### *(i) Illegitimate children : 14*

None of these children has ever had a home. Twelve of them are babies born illegitimately during the war with working mothers who have very little prospect of setting up homes for themselves. Though all these twelve mothers are hard working, with every intention of supporting their children, they will be unable to do so the moment the young child is returned to them. All they would be able to afford would be cheap private foster homes of a low type. Two older illegitimate children, now 4 and 4½, have had that experience already with disastrous results between birth and admittance to our house.

##### *(ii) Return home undesirable because the mother is unfit to care for the child : 5.*

Two are little sisters, now 2½ and 3½, whom we admitted in July, 1941, in a bad state of distress and undernourishment which was certainly

not due exclusively to war conditions. They belong to a slum family of eleven children, nine living, who share one room and one kitchen (one bed only), and have a shiftless father and an amiable helpless mother. The family is the despair of a whole series of authorities and organizations (School, Infant Welfare Dept., Public Health Dept., N.S.P.C.C.). Without doubt the children, if they returned to their home as it is now, would shortly lose every gain in health and development which they have made in our house. Our social workers have now added their efforts to those of the social agencies previously mentioned to improve conditions in the family.

A little boy, now 3, whom we rescued from a totally unfit and neglectful mother, should certainly never be allowed to return to her.

A little boy, now 2½, will probably be unable to locate his mother. She is the only mother of whom we have lost trace. She is a mentally low type, shiftless and irresponsible. It would be no profit to the child to return to her even if she were found again.

We feel more than doubtful whether it would be advisable to return another girl of 3 to her mother. The mother had in the past been accused of neglect and the child taken from her through the offices of the N.S.P.C.C. She is now reputed to be in better condition and a first visit home of the child brought no visible bad results. But doubtless this especially gifted and attractive child would have little chance in life under her mother's care.

##### *(iii) Return home impossible because of mother's illness : 4*

At the present moment three of the mothers are unfit through illness to take care of their children and will in all probability remain so:

One is a bad case of tuberculosis, the child (now 1 year old) having to be kept separate because of danger of infection.

The mother of a little boy and girl of 2 and 3 is in and out of mental hospitals with manic-depressive insanity. The children are illegitimate and from different fathers so there is no family to turn to.

The mother of a boy of 6 is in a mental asylum since the raids of 1940 and it is quite uncertain how

long she will remain. The father was killed and the remaining family consists of an old grandmother and a paternal uncle in Ireland who would have to place him immediately in another institution.

##### *(iv) Return home impossible because of mother's death : 4*

Tony's mother<sup>1</sup> died in hospital from tuberculosis.

The mother of a brother and sister, aged 5 and 7, is on the point of dying from tuberculosis.

We admitted a further little boy of 2½ this month whose mother was killed in May, 1941, in the last bad raid on London. She covered the child with her body and the child was spared.

In all four cases a father is left to the child, but with the first three children the question of return home will depend on whether the father remarries. The last mentioned little boy's father is an elderly man, himself an invalid through bombing. Though he is devoted to the boy, he certainly cannot cope with the needs of a delicate and physically underdeveloped child. In spite of the father's best intentions, the child at the age of 2½ has already been to hospital twice, in one nursery and in two foster homes, one good and one shockingly bad.

This makes four more homeless children unless conditions alter in their families.

##### *(v) Return home difficult because of death of the father : 7*

There are three war widows who will certainly find it difficult to continue working and at the same time keep a home going for their children.

One is the mother of four children from 2-8. (Husband killed in the raids.)

Another has two children (3½ and 4½) (husband killed in the raids).

One has a baby of 2½ months, father killed in Singapore.

Since these three mothers are much too conscientious to entrust their children to cheap private foster homes it is difficult to imagine that they will be able to solve their problem without help from a residential institution.

#### **Summary—Total 38**

49 (59 per cent.) Probable reunions with family.

<sup>1</sup> See *New Era*, July-August 1942, February 1943.



34 (41 per cent.) Permanently homeless after the war :

- 14 illegitimate children,
- 5 with unfit mothers,
- 4 with invalid mothers,
- 4 whose mothers have died,
- 7 whose fathers have been killed.

[The above material forms about the first third of Mrs. Burlingham's and Miss Freud's manuscript. We much regret that, owing to paper control, we cannot publish the rest of it in these columns. The whole will, however, be published in the autumn under the title: *The Institutional Child: The Case For and Against Residential Nurseries*. The full table of contents may be of interest to readers :

#### FOUR ASPECTS OF DEVELOPMENT BETWEEN BIRTH AND TWO YEARS.

Muscular Control  
Speech Development  
Habit Training  
Feeding.

#### EARLY RELATIONS BETWEEN RESIDENTIAL INFANTS.

Other children treated like toys, etc.  
Other children treated as a disturbance, etc.  
Other children treated as a menace, etc.  
Other children comforted, soothed, etc.  
Infants helping each other  
Direct educational influence on each other  
Friendship between infants  
Instances of love-play, etc.

#### INTRODUCTION OF THE MOTHER-RELATIONSHIP INTO NURSERY LIFE

Formation of artificial families  
Specific nature and consequences of the mother-relationship  
Further consequences, etc.  
Spontaneous attachments to a grown-up

#### SOME ASPECTS OF INSTINCTUAL SATISFACTION AND FRUSTRATION IN FAMILY- AND NURSERY-LIFE

Bodily intimacy between infant and mother  
Auto-erotic habits in a residential institution  
The small child's wish to be admired (infantile exhibitionism)  
Infantile curiosity  
Summary

#### THE EDUCATIVE FORCES IN THE CHILD UNDER FAMILY AND NURSERY CONDITIONS

##### *Development through imitation*

Copying of personal traits  
Imitation of contrasting behaviour patterns  
Other models for imitation in the Nursery

##### *Development helped by the innate wish to 'grow up'*

Family behaviour patterns in the institution  
Mother-Child play of motherless children  
Adoption of masculine attitudes by boys who live without fathers  
Quick adoption of the emotional attitudes of the family circle  
Phantasy parents

##### *Development through Identification. Character-Formation*

#### CONCLUSIONS

APPENDIX. Planning for the Future: Disbanding of a Residential War Nursery.]

## Book Reviews

### Policy and Progress in Secondary Education, 1902—1942.

John Graves, M.A., B.Litt., Dip. Ed. (Nelson & Sons. 228 pp. 10/6).

A valuation of Board of Education policy regarding pupils between 11 and 18 years old.

Although concerned primarily with the period 1895-1942, the book begins with an introductory sketch of the main problems and events in secondary education from 1868 to 1899 when the Board was formally constituted. This introduction, as the author says, is essential if the modern reader is to grasp the extraordinary state of administrative and financial confusion into which English schools had drifted by the time the Board was established, and to avoid the pardonable error of under-estimating what the Board has accomplished since. The author reveals very effectively the contrasting temperaments and attitudes of Sadler and Morant, and helps to explain why the present State secondary schools have become such barren grammar factories, and why technical education has been just a backwater in English school organization.

The story goes on from the Cockerton judgment (and its instigator) to the 1914 war; through Mr. Fisher's attempted reforms, the Geddes 'cuts', the Labour Government's policy, the Hadow and Spens Reports, to the present time. The last section includes a brief account of the 1939 evacuation, the Youth Movement, and a timely and useful account of the public schools.

The book is topical, readable, well-documented, and interesting. It keeps strictly to the salient points and is therefore a good conspectus of the period. It would be useful for students in Education Departments and Training Colleges since the author has very fairly kept a balance between those who have attacked and those who have defended the Board and its policy. Moreover, Mr. Graves can speak with more than usual practical first-hand experience of the period since his father was a well-known H.M.I., and he has witnessed English educational disorganisation from the vantage point of a county education office.

With regard to the period in question perhaps a better title for this sorry tale of vested interests and lost hopes would be 'Secrets from the Scandalous History of a Board of Education'. The author's strictly judicial attitude merely serves to accentuate the disgusting anomaly of a Board of Education which has never met, and whose numerous Presidents (some thirteen since about 1921) have been mainly 'transitory phantoms . . . with

less interest in education than in their own promotion to some more popular office'.

Incidentally, to the discerning reader the book brings out the real objections to the public school system. These schools may possess excellent qualities and still be a national menace because they are almost completely cut off from the main stream of national education; and because they have become an exclusive corporation from which are chosen higher officials of the Civil Service, including the Board of Education. Mr. Graves shows that, in fact, the policy of the Board has been the policy of its permanent officials, the majority of whom have been old boys of one public school. I would recommend readers to begin with the section on the public schools and then proceed to mark well the rest of the book. It should be a fundamental principle in educational organization that responsibility for education needs intimate and sympathetic knowledge of the social conditions and requirements of the pupils to be educated.

The author reveals this difficulty in himself, in spite of his obvious sincerity. He suggests that public schools are not really exclusive. In fact, one gathers they welcome elementary school pupils (which is news to me). And they are not really expensive since the same boy would probably cost about 22s. 6d. a week living at home, exclusive of school fees. Obviously the author describes middle-class conditions. What agricultural labourer in peacetime could afford to spend 22s. 6d. a week on each son in addition to school fees!!

A. P.

### Education for a World Adrift.

Sir Richard Livingstone. (Cambridge University Press. 3/6).

### Education in World Ethics and Science.

Sir Richard Gregory. (Watts & Co. 2/-).

The latest contribution to educational literature by Sir Richard Livingstone cannot be ignored by anyone seeking to understand the trends of our time, but neither should it be uncritically accepted. There is a danger of its being the latter, for though Sir Richard says, 'there is no virtue in being uncritical', his easy style has a disarming quality which is as dangerous as it is pleasant. It tempts us to skim rather than to ponder, to accept rather than to examine, to follow him as an unerring guide without first enquiring into his suitability for the office.

The extent to which we do follow him must depend, very largely, upon the way in which we react to the assumption which dominates the first



chapter, in which he states 'the problem'. In evaluating the validity of its thesis we need to remember that as we get older we see the past through rose-coloured spectacles, desire stability rather than progress, tend to suspect new modes of thought which we cannot easily assimilate, and see the solution of present and future problems in a return to the values which prevailed in our youth.

That is apparently how Sir Richard sees 'the problem' of our own time. We are adrift because he no longer recognizes the landmarks of his youth; 'Carlyle, Ruskin, Arnold, Meredith, Morley, Pater, Stevenson and Froude' had been replaced by the time he was a young tutor by 'Shaw, Wells, Arnold Bennett, Galsworthy', to whom was later added Aldous Huxley—'critics who have destroyed with great success but who have created nothing' (p. 19). We are adrift because the steerage have invaded the first class quarters—'to call the masses into power is to dilute existing culture' (p. 7). The saloon is no longer an unofficial club which the godly might inhabit; where security and certainty once reigned is now 'a waste land of shaken beliefs and shattered standards' and 'a solid, comfortable and in most ways noble view of life has crumbled' (p. 21). Even the captain's bridge has not escaped corruption, for our peace-time world was 'not a civilization' but 'a moral anarchy waiting for some overruling ideal to displace and order it' (p. 13). 'What have been the marks of England and America in their pre-war years?' asks Sir Richard, 'Slowness to move, wavering purpose, uncertainty of aim, "safety first"' (p. 13).

One would have thought that Baldwin and Chamberlain might have been classed as belonging to the nineteenth century which had 'a definite philosophy of life, to which Christianity contributed most, but which was reinforced, to a far greater degree than is generally realized, by the clear and noble ideals of Hellenism, through the classical education received by the governing classes' (p. 16). We may agree with Sir Richard about the ineptitude of our pre-war foreign policy, there is some ground for difference about the cause.

Sir Richard sees the war as a cleansing and regenerating influence which 'has disciplined us, imposing standards and forcibly cutting out of life things which in peace-time disgrace it, compelling us to understand the saying "Strait is the gate and narrow is the way which leads to life"'. We have accepted perforce the narrowing of our way, and so far are nearer the road to life' (p. 14). One would have thought we have rather learned that 'Broad is the way that leadeth to destruction' and that the compulsions of war-time necessity can hardly

engender understanding, or immediate or potential virtue.

If you cannot accept Sir Richard's pessimistic analysis of the contemporary world you could hardly expect to accept his educational solutions. Moreover, for most of us the twentieth century has yet to justify itself by the way it clears up the global litter resulting from the policies of rulers with a definite philosophy of life based on Christianity and the classical tradition. Sir Richard speaks of our century in the past tense (p. 20); for us it lies ahead, for him it lies behind. Since, in his view, what we lack is a philosophy, and what we need is faith and character, then the remedy is simple—we must begin in the schools to impart 'a definite spiritual attitude to life' (p. 56), to train character and good citizens. The way this can be done through history and literature is the subject of the longest of the book's six chapters; 'Education for Citizenship' comes last, and here again Sir Richard sees in the influence of Christianity and the public school the major reason for our unique civic virtues as a nation. The fifth chapter, 'Two Dragons in the Road', is something of a diversion from the main theme. It is a wholehearted attack on examinations, particularly the School Certificate, and premature specialization.

One reviewer, at least, feels that both Sir Richard's pessimistic analysis and his touching faith in the virtues of training are misplaced; other readers may and will feel differently.

Sir Richard Gregory's Conway Memorial Lecture strikes an entirely different note. 'By its birth', he says, 'a child is given the right to live, and the function of education is to show how to live rightly' (p. 7). The conception of right living embodied in educational ideals has varied through the ages and Sir Richard shows the contributions of Confucius, Greece and Rome, Buddha, Lao Tze, and Christ in influencing the thought and life of men.

While not minimizing the influence of religion he does not consider that ethical standards are inextricably linked with particular religious dogmas. 'With the remembrance of the wretched conditions of life in the "hungry forties" of that period, and the educational ideals of Christian philanthropy associated with them, it is difficult to understand the basis of the advocacy of a return to such teaching in all schools as the essential means of cultivating right behaviour' (p. 23). He has much to say of interest on scientific education, but his lecture is most to be recommended as a counterblast to the propaganda intended to ensure 'a particular type of emotional responses being cultivated in all schools'.

David Jordan

**In the Service of Youth. J. Macalister Brew. (Faber and Faber, 7/6).**

Dr. Macalister Brew dedicates *In the Service of Youth* 'to all those who have worked with adolescents—if only for a night'. They will do well to read it. This book clears away some of the clutter of prejudice, timidity and prudery which hampers the progress of so much work among young people. Dr. Brew is severe upon false moralists and false educationists, upon the vanities of leadership and upon inter-organizational rivalries. Those who disagree will call the book dogmatic and superficial; the rest will find it vigorous and comprehensive. All must agree that few books about young people show so genuine a willingness to accompany the adolescent on his progress rather than to drive, to lead, or to lure him.

The scope of the book is considerable. We are given something of the history and present administration of the youth service, of the relations between statutory and voluntary bodies and of the scope and variety of present organizations. Within the club, management problems, programme planning in general and specific activities are considered. The second half of the book deals with the adolescent in society: at home, emerging from school, at work, in the juvenile courts, at the cinema, in the billiard hall, the pin-table saloon, the dance hall and the pub. Foreign methods in youth work are compared and contrasted with those employed at home. The author postulates a Ministry of Youth.

Dr. Brew states her faith:

'... let us remember two things. In the first place the very nature of present-day civilization demands that for the majority of people leisure time activity really means doing the things they enjoy, as distinct from the things they do for money. Secondly, enjoyment itself is a heavenly grace. To the question: What is the chief end of man? The answer of the Shorter Catechism is still one of the best, "To glorify God and enjoy Him for ever."'

It is refreshing to read a defence of the present enjoyments of youth:

'So often in our youth work there seems to be an implied suggestion that there is more virtue in "Gathering Peascods" than in the "Palais Glide", but the folk dancing of any day and age is the folk dancing of the ordinary common people at that particular point in history... Just as the Greeks used the drama as a necessary catharsis, so swing music and modern dancing is a very valuable, almost essential catharsis for the modern young worker.'

Dr. Brew has spent a hundred nights in a hundred pubs in the endeavour to find out what the modern boy and girl really talk about. One reads keen enjoyment in the description of



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standing after closing time in a drizzle at a draughty corner, discussing whether or not it is fair to pray to God in war time.

Indeed, she reveals an enormous capacity for enjoying herself, and for sharing, increasing and creating enjoyment among young people. This is perhaps the most valuable contribution made by the book. One observes her suggestion that those who work among young people should attempt from time to time to reassess themselves as 'socially desirables'.

*In the Service of Youth* has been assembled from a series of talks and articles. It may be ungracious to object to signs of haste in a book so much needed. Nevertheless it is disconcerting to drop from the disciplined lucidity of certain passages into stretches of a somewhat haphazard prose. There is too a considerable difference in value between the chapters on the adolescent in employment and in the juvenile court, and the excellent record of the public house experiment on the one hand, and on the other the chapters on religion and leadership, which seem to have been insufficiently considered. There is a good deal of repetition and some diffuseness. This is the more to be regretted because the very great range of the book has made over-compression in some passage almost unavoidable. Such a statement as the following is surely compressed out of all semblance to truth:

'All social workers have agreed that however much we dislike the conclusion the working boy's home has so little influence on him as to make it possible for it to be left out of account altogether.'

One hopes that the justifiable demand for this book will result in a

second edition which might afford Dr. Brew an opportunity for some revision. That is, of course, if she has the necessary leisure, and one doubts whether any one so experienced, so well informed, and so witty is allowed much time for herself.

*Marjorie Tait*

**The School Child's Taste in Vegetables.** *An Inquiry undertaken by F. Le Gros Clark, B.A. and presented to the Hertfordshire Education Committee. Foreword by Dr. J. C. Drummond, D.Sc. Published by the Hertfordshire County Council. (Price 3d.).*

At a time when the value of vegetables in the diet has become so widely known and home-grown vegetables are being produced with so much enthusiasm, all those concerned with the planning of children's meals are disappointed and worried about the strong and persistent dislike shown by large numbers of children for most kinds of vegetables.

It is therefore interesting to see the results of a well-planned investigation of this problem and what it can teach about actual figures regarding this dislike, its possible reasons and ways to remedy it.

Mr. Le Gros Clark has chosen two ways of investigating the facts; he has based the main part of his investigation on children's essays and has supplemented these by direct observation of 170 children in school canteens. He was able to use 432 essays written by boys and girls in Hertfordshire, their ages ranging from 6 to 13 years. They were asked to write on 'the Vegetables We Eat', stating their likes and dislikes. To judge from the

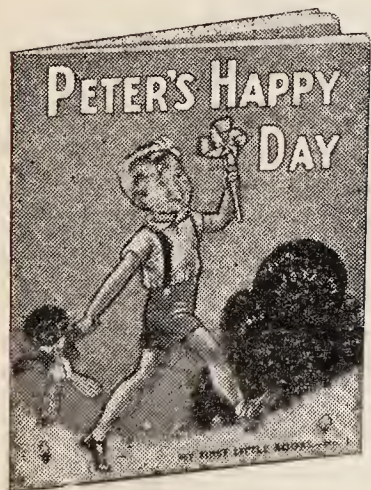
unrestricted expressions they used about common enemies like marrow and swedes they can certainly be presumed to have given their opinion frankly. There is a high proportion of agreement about certain types of vegetables, some of which are rejected by as many as 60 per cent., the most common types being disliked by about 30 per cent. Dislikes appear to become less marked with the increase of age.

Practical results can come of this and similar studies if they can throw some light on the underlying causes for such common aversions and in consequence show a way to influence and avoid them in the future. The reasons given by the children either refer to the unpleasant taste or to disgust due to the consistency of the food. With reference to this, Prof. Drummond, in his foreword, expresses the view that the bad tasteless manner of preparing vegetables in this country may be largely responsible for the children's dislike, and he suggests that a similar study undertaken in pre-war France would have given very different results. Although careful preparation plays a part, experiences in continental countries speak against the simple solution of a problem which was about as common there as it is here.

Arguments based on the nutritional value of vegetables cannot influence the dislike for them. This was clearly shown in the essays of a number of children, and Mr. Le Gros Clark does not believe that a fundamental change can be brought about by insistence on the part of grown-ups, for he words his question: 'How shall six-year-olds be gently persuaded into a taste for greens?'

Causes for revulsion from certain dishes appear to be connected with other important factors in the child's development which belong to earlier stages than that of the children chosen for this study and it seems likely that similar investigations of children in nursery schools and of babies at the age when vegetables are first introduced into their diet would greatly help to teach us more about this problem.

*Ilse Heilmann*



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It would have been better, we think, if the drawings had been more carefully framed in the text. Children are sensitive on this point. They like to look at pictures as the artist does, and do not like them falling over each other. The humour is a little forced at times, and some of the backward boys who read the book were not amused. The important point is, however, that these backward boys could read the book, and there are very few books they can read. On this point the author has achieved considerable success. The producers are to be congratulated on trying to meet a real educational need at the present time.  
J. C. H.

**Movement and Song.** Books I, II and III. Edited by J. Murray MacBain. Published by Evans Bros. Ltd. (Price 4/6 each net).

These books provide a valuable addition to existing material for music classes in the Nursery School, the Infant and Junior Schools. Each volume contains well-chosen songs, action songs and music for rhythmic movements, and excellent introductory remarks and suggestions for the use of the material from Mrs. Murray MacBain who combines a sound

knowledge of the basic educational principles underlying early musical training with a wide practical experience of the way of approach most likely to achieve the desired results. The books should prove most helpful to those who teach class music to children between the ages of three and ten years and can be warmly recommended to those for whom this branch of music teaching is a new departure.

M. A. Carnell

**The Poodle and the Sheep.** Margaret Wise Brown. Illustrated by L. Weisgard. (Dutton and Co., New York. William R. Scott, New York).

**The Seashore Noisy Book.** By the same.

**The Country Noisy Book.** By the same.

**Caps for Sale.** Esphyr Slobodkina. (One dollar each).

We have been asked by two London booksellers to point out that these books are *not* on supply in Britain at present, but they are so delectable, so full of colour and humour, that they must just be mentioned for future reference.

The poodle was sent to the dog jail for sheep-chasing, and there he had to do all the things which dogs don't like: sleep with the cat, eat lettuce like a rabbit, and give his bones to other dogs. When he came out 'he didn't chase sheep any more. Why should he?' It sounds like a moral tale, but it is full of surprises and is the opposite of priggish.

The Noisy Books supply a thread of story and enchanting pictures, and the children supply the noises. Sometimes they have to supply a silence, which must heighten the drama. A grown-up can't read these books without pleasure, nor without wishing for a bunch of 3- 4- and 5-year-olds to read them to. The publisher of the last three claims that all the books in this series are chosen by children and edited by them page by page. One can well see why these under review passed the test.

The last on the list differs from the others in that it has no hint of a didactic use. It is a tale of pure absurdity of a cap-seller whose whole stock was stolen by monkeys, told so flatly and consequentially that your matter-of-fact child will delight in pointing out its inner absurdities, and any child will enjoy its humour. Some day these books will be prime favourites in English-speaking nurseries all over the world.



# ENGLISH NEW EDUCATION FELLOWSHIP

Bulletin No. II  
July-August 1943

by Hilda Clark, Organizing Secretary, E  
Cleve Cottage, Cringleford, N

## The 'Public Schools'<sup>1</sup>

THE English New Education Fellowship does not wish to put forward any specific proposals regarding the future of the 'Public Schools', but it has certain general observations to offer, which, it believes, should be taken into account in any consideration of the subject.

More than half of the English 'Public Schools' (*i.e.* schools in England which are members of the Head Masters' Conference) do not differ essentially from other secondary or grammar schools.<sup>2</sup> They receive grants either directly from the Board or through the L.E.A's. They offer a percentage of special or free places to elementary school boys. And they are not predominantly boarding schools. When the 'Public Schools' are discussed it is not these schools that are being referred to.

The schools which would be generally recognized as 'Public Schools' and which constitute a 'problem', number perhaps sixty and have a population of some 24,000 boys. Their main characteristics are these: (1) They are financially independent and stand completely aside from the national educational system. (2) They are predominantly boarding schools and their constituency is largely non-local. (3) Their pupils are recruited as a rule from special preparatory schools or from their own Junior Departments, but not from the elementary schools. (4) They maintain a high academic standard, designed in the first instance to prepare boys for Oxford and Cambridge. (5) They are expensive.

These 'Public Schools' form the secondary stage of a minority educational system, which exists side by side with the State-supported system. They cover the same ground and prepare for the same examinations as other secondary schools. The difference is that their expensiveness restricts them to families with a certain level of income. They are thus the schools of a class. Their pupils are the sons of men who have had a similar upbringing, together with the sons of the newly rich who are to receive the *cachet* they confer. It is not surprising that a high percentage of men in influential positions were educated at

these schools, since it is to them that the boys are sent whose social origins and wealth predestine them in any case to take such positions. The 'Public Schools' accept the right to rule of the class which maintains them and they confirm the confidence of superiority which their boys derive from their parents' position.

The basic criticism of the 'Public Schools' is not so much educational as social and political. For boys of scholarly bent their facilities are unrivalled. It may be argued that for the rank and file a different curriculum is desirable. But that is a subsidiary point. The main objection is that they are an institution of privilege, serving to strengthen and perpetuate inequalities based on fortuitous circumstances. Further, their prestige spreads a spirit of snobbery and provokes in other parts of the educational field an unhealthy imitation which has little to do with educational virtues.

If this country is not to be disappointed of its wartime hopes of a more real democracy, with the equality of opportunity which alone can make available its full resources of character and ability, then the educational system must be thoroughly democratic. The 'Public Schools' as we know them are not consonant with this aim.

The suggestion has been made that the 'Public Schools' could be 'democratized' by the admission of a percentage of elementary school boys, in return for which they should receive public money. (Presumably—though this is not generally added—boys would be excluded whose sole claim was their parents' wealth or social standing.) There are several objections to this proposal. The 'Public Schools' could easily absorb and mould to their own pattern any percentage likely to be accepted. They would merely be 'skimming the cream' to reinforce the existing ruling class. Again, what justification is there for spending so much public money on sending a number of boys to 'Public Schools', when the same sum could provide secondary education for five times the number?

This proposal assumes that a 'Public School' education would be good for a certain number of elementary school boys. Now, a serious educational case has never been made out for the 'Public School', once it is stripped of its privileged position as the school of the ruling class. Its tradition of scholarship only affects a minority of boys. Its claim to inculcate leadership is invalid, since other factors have hitherto predestined its boys for positions of

influence. The type of training it gives is designed for a class. The respective advantages of boarding and day school have been properly thrashed out and there is no agreement among educators on the question. Indeed, if a vote yielded a verdict for the boarding school, the moral would be: 'Public schools for many more than a few.'

If the 'Public Schools' reinforced by the admission of elementary school boys but undergoing drastic internal change in policy and personnel, they will be a group of duplicate secondary schools for the benefit of a minority, with an independent existence and prestige. There is no democracy for segregation of this kind. Education involves growth within the general community. Democracy involves growth within the general community. The schools of a democracy belong to and arise out of the general community. Leadership in a democracy should arise naturally in the ordinary school and the life of the community. Future leaders should not be picked in childhood segregated from their fellows in special establishments.

The 'Public School' problem has accorded an altogether disproportionate place in current discussion. It involves some 24,000 boys as against a total school population of over 10 million. Moreover, the way in which the problem is composed tends to distort the discussion. For the issue presented is, in effect, the claims of a special institution for its own perpetuation; and the champions propose is to add to the national educational system these claims. This is an unsound procedure.

The times require a far-reaching reform of our whole educational system. Decisions should be based on educational and social grounds on grounds of the interests of the community that existing institution. The government should run: education on social considerations call for such measures, let us create appropriate institutions to carry out. If, within the general educational system, the 'Public Schools' can be taken and turned to some useful purpose, much the better. In anything less than their present form, however, they are not suited to a democratic system. In any case, education must be master, institutions the servants.

<sup>1</sup> The English New Education Fellowship was recently asked to report to the Fleming Committee on the question of the Public Schools. A Subcommittee drew up the following report, which was given whole-hearted approval by the executive Committee.

*Will members please send any comments they would like to make on the Report to the Organizing Secretary, promptly.*

<sup>2</sup> For detailed statistics see Professor Tawney's article in *The Political Quarterly*, April-June, 1943.



## THE WHITSUN CONFERENCE

The Whitsuntide Conference organized by the Society for Cultural Relations with U.S.S.R. and the English New Education Fellowship on 'Soviet Education and its Background in Peace and War' was attended by about a hundred members and friends. The lectures were excellent; the questions and discussion following each were without exception widespread and lively. All of us who attended came away with our knowledge of the Soviet Union increased and our understanding deepened, and thereby the better fitted to find a solution to our own educational problems. For example, from Mrs. King we heard of the 'Parents Universities', where a two year course of weekly lectures helps parents both to keep up with their children's learning and to appreciate the importance of child care; we heard too, of the continuous further training of teachers after their entry into the schools and of the use of many non-teachers as 'instructors' in out-of-school activities. Miss Levin gave us a picture of the attitude of the people of U.S.S.R. to children, showing their place in Soviet Society. She told us of how in the years of the Civil War children had been called on as a progressive section of the community; the difficulties of the new Socialist State were explained to the children, and they in turn helped in gaining the sympathy of their parents, especially in hygiene campaigns (against dirt, smoking, drinking) and in spreading literacy. Delinquency was counter-acted by drawing the children into activity in and out of school, and in making them largely responsible for school discipline. During this war there is no problem of delinquency in the Soviet Union; boys and girls, like

the adult population, thoroughly understand the meaning of Fascism and are taking their place alongside adults, working in their spare time in harvesting, in making small arms, etc., in caring for younger children, in sewing for Red Army men. Throughout both wars and the intervening peace, Miss Levin showed how great the concern of the adults had been for the children; how always in case of shortage of food the adults had deprived themselves first; how in spite of present shortage of resources more and more money is being given to the training of teachers; how in the recaptured territories schools are reopened with astonishing rapidity, three hundred already functioning in the Stalingrad area.

Mr. Le Gros Clark dealt with 'Communal Feeding'. He showed to what an enormous extent large scale feeding, with consequent economy in food and labour, had become the custom in the Soviet Union; and how alongside the communal and school meals service has gone large scale preparation of food for home cooking, with lessening of the housewife's work. He also talked of the control of rationing by the local Soviets and the constant increase in local self-sufficiency, with reduced necessity for transport.

Mr. Marshall spoke on the Arts in Wartime, paying particular attention to the theatre. He told us of how all theatre companies are repertory companies, to which actors and actresses are attached for a year, two years, or five years; of how economic factors such as the number of scenes in a play, the number of members of the caste, the provision of intervals for visits to the bar are entirely absent as factors determining what plays shall be

produced; the only considerations are the value of the play as drama and the interest of its theme. We heard of the close connection of the theatre with the fighting forces, the desire of the players to go to the front to entertain Red Army men before battle; and of the help given to amateur companies on farms, in factories, in the forces, by professional actors and producers, so that interest in drama is constantly encouraged and new talent is constantly being revealed.

Mr. Rothstein spoke on the Press and Propaganda. He showed how the aim of all Soviet propaganda is to give information, and to help the individual citizen to use his intelligence to better advantage; not to 'have faith which goes beyond understanding'. He quoted Lenin's 'Every cook must learn to manage the State' as the basic idea behind all Soviet propaganda and showed how the Soviet people had shown themselves eminently capable of taking initiative yet acting for the good of the whole community; for example, the Subotniki, who gave up their 'free days' for voluntary work on Moscow's Underground; the Stakhanovites, who shewed how production could be increased through reorganization of work planned by the workers themselves; the two-hundred, five-hundred and thousand percenters and the guerrilla fighters who have become known everywhere during the present war. Mr. Rothstein summed up by saying that 'Soviet propaganda is reason, warm reason'.

Mr. Chossudowsky spoke on economic planning. The machinery of planning demanded first a survey of resources, secondly the drawing up of a plan with a series of interrelated programmes, and thirdly a mechanism.

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for checking progress and making adjustments. He showed how many sections were involved in planning; the government, the trust, the factory, the workshop—each discussed plans in turn, and then again in reverse order, so that before a final decision was reached each section concerned knew the full implications and had made its comments and corrections. He showed how during the present war, armament output has been more than doubled; the sown area of land has been extended by five million acres (and is to be extended by sixteen million more this year); and labour productivity in aircraft, light industry, etc., was increased in 1942 by 30 per cent. In speaking of the Soviet Union in the present world situation, he said that the most significant contribution that the country has made is the demonstration that the 'good life', including economic security, effective self-government, universal education, is possible to all, even to backward and formerly illiterate peoples once the economic barriers to progress are removed.

## THE SUMMER CONFERENCE

The Summer Conference, as previously announced, is on 'The State, the Community and the Person'. The findings of the Easter Conference and the information from the Whitsuntide Conference should be of great help in the discussions, and it is hoped that all members attending in the summer will at least have read reports of the former conferences.

The Conference will be held at Bunce Court, Wem, Salop, from August 3rd to 9th.

Fees: Members, £3 15s. 0d.; non-members, £4. Accommodation is limited, so bookings should be made at once to the Organizing Secretary, Cleve Cottage, Cringleford, Norwich.

## The Annual Meeting

will be held during the Summer Conference on Saturday, 7th, at 8.0 p.m. at Bunce Court, Wem, Salop. The agenda will already have been received by members. It includes a report on the year's activities, and it will give opportunity for discussion of the work of the Fellowship in its relation to the general position, educational, social and political, in England to-day. There will also be put forward recommendations from the Executive Committee regarding membership fees and the relation between local branches and the English Section, together with other minor recommendations. Below are extracts from the Minutes of the Executive Committee Meeting when this question was discussed:

## Membership Fees

It was decided to recommend to the Annual Meeting that the terms of membership should be simplified and that there should be two forms only, full membership at £1 1s. or more; branch membership at 5s. The existing members who are paying 12s. 6d. and 15s. should be allowed to continue at this rate, though asked to contribute at £1 1s. if possible.

## Relationship of Branches to English Section

It was decided also to recommend to the Annual Meeting that if the above scale of fees were accepted, the branches should, as at present, keep half the 5s. local branch fee, and should also keep one-third of the full fee of new members made by the branch. It was also decided to recommend that only full members should have reduced fees at Conferences.

## NEWS FROM INTERNATIONAL HEADQUARTERS

50 Gloucester Place, London, W.1  
SWISS SECTION, N.E.F.

The following telegrams have been received from Swiss members of the N.E.F. They are evidence that the Section is alive and active in spite of war-time difficulties.

From M. Robert Dottrens, President N.E.F. in Switzerland. 24th May, '43.

Ligue Suisse Education Nouvelle réunie Olten 15th Mai vote appel aux éducateurs Suisses rappelant leurs responsabilités et obligations morales devant les souffrances du monde et l'oeuvre de reconstruction. La Ligue réitère sa foi en la valeur régénératrice d'une éducation respectueuse de la personne humaine et des principes de la démocratie. Le devoir de l'Ecole Suisse est de donner l'exemple par une éducation nationale fondée sur la tolérance, le respect, la justice et la solidarité. La Ligue demande au B I E Geneve, d'entreprendre une enquête mondiale sur l'égalité d'accès à l'éducation pour toutes les classes sociales.<sup>1</sup>

<sup>1</sup> The Swiss Branch of the N.E.F. met at Olten on May 15th and appealed to Swiss educationists to remember their responsibilities and moral obligation towards world-wide misery and the work of reconstruction. The Fellowship reaffirms its faith in the regenerative value of an education which respects the human personality and the principles of democracy. The duty of the Swiss School is to set an example through a national education based on tolerance, respect, justice and co-operation. The Fellowship asks the International Bureau of Education at Geneva to undertake a world enquiry into equality of access to education for all social classes.

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From Professor Piaget (Director, Bureau International d'Education, Geneva and member of Executive Board, N.E.F.).

8th June, '43.

*New Era*, March 1943,<sup>1</sup> read with great interest—International Bureau of Education glad contribute its experience and documentation work post-war educational reconstruction. Undertaking world enquiry equality opportunity to secondary education at request Swiss section N.E.F.

From Dr. Elisabeth Rotten (member of N.E.F. Executive Board).

Swiss N.E.F. Committee meets 15th May—discussing Children's Charter and post-war education.

## MR. REDEFER'S VISIT TO GREAT BRITAIN

Mr. F. L. Redefer, Director of the N.E.F. in the United States, who came to Britain as a guest of the Ministry of Information, has now completed his short six weeks' tour. Completely tireless and insatiable, he has travelled up and down England and Scotland and seen something of almost every aspect of our educational activities. He took part in the discussion groups of the National Fire Service, talked to the troops, shared the labours of the Women's Land Army, etc., etc.

In London the N.E.F. arranged a whole day's session with him at Morley College.

Next year we hope it may be possible to bring over a group of educators from the United States to satisfy the interest in American education and culture which Mr. Redefer has so successfully stimulated.

OVER a glass of sherry, the evening before he returned to America, Mr. F. L. Redefer gave his impressions of his brief six weeks' visit as the guest of the Ministry of Information. The following notes have not been checked by him.

### Of Special Interest were :

1. *The widespread interest in discussion and in education.* The number of groups for whom the M.O.I. supplies speakers is much greater, in proportion, than in U.S.A. The interest of the 'common man' in education is exceptional. Education is the second major interest in Army discussions. There is also plenty of general enquiry concerning the U.S.A., and it is to be regretted that the U.S. authorities are not more successful in persuading their Army men to go out to the people of Britain and tell them about America.

2. *The Internationalism of Britain*, largely due to the presence of troops from the four corners of the globe and of peoples exiled from the Continent

(meeting a turbaned Indian while on a hike in the Scottish Highlands underlined this impression).

3. *Army education.*—Its handicrafts and symphonies in the camps—its art exhibitions. That ordinary British soldiers, who had presumably left school at the age of 14, should select the French Impressionists as their favourite painters was exhilarating.

4. *Youth Service Organizations and Adult Education* (especially noted were the Young Farmers' Clubs and the Village Colleges). The education being given in the Women's Services and the experiences of women in the women's voluntary organizations and in the factories will surely have a strong effect upon the future. Talking to young women in the A.T.S. revealed a keen demand for decent homes and education for the coming generation.

## On School Education

On the whole education had not changed *within* the school as much as was anticipated.

1. *The growth of the Nursery Schools* is an outstanding achievement of wartime Britain—also school feeding. These together with the pleasing, inexpensive homes on some of the new housing estates would give many children a better start.

2. *The Rural Schools* were found to be particularly attractive, most of them having been beautified in a natural way by the skill of the pupils and staff. They had made more use of their possibilities than the same type of school in the U.S.A.

### Some Suggestions

1. Education should be more closely related to the *needs* of boys and girls.

2. Examinations in their present form must go !

3. Need for more experimentation at the higher levels of education and more interchange of experiences and experiments. Pioneer work being done in one county was found to be unknown to the teachers in the adjoining county. (The English pull up their collars over their ears and hide under a bushel, apparently indifferent as to whether anyone will come along and discover their light. The Americans climb to the house-tops and proclaim their discoveries !)

4. Need to develop a science of education.

5. More schools should take education beyond school walls and become related to the community, and more school libraries are wanted.

6. The general level of art education in the schools was not as good as expected.

7. The tyranny of Oxford and Cambridge over the provincial Universities called forth some comment.

8. A swift visit to Scotland (whose beauty wins every American heart !) produced the impression that education there is not sufficiently indigenous.

### A Change of Mind

A change of mind took place, as the visit progressed, on the following :

(1) There is no conception in America of the amount of time men and women in Britain are giving to voluntary services—Home Guard, Fire Service, A.R.P., etc. For many leisure time is completely drained.

(2) We are faring better in food but worse in clothes than Americans are led to believe.

(3) More permanent psychological change as a result of the blitz was expected. The barriers broken down when all classes came together for mutual help appear to be re-establishing themselves.

Clare Soper

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<sup>1</sup> The March *New Era* was devoted to the Children's Charter Memorandum.



# An English Teacher's Notes on Mr. Redefer's Account of American Education

David Jordan

ON Saturday, 5th June, the Director of the N.E.F. in the U.S.A. gave three lectures on American education at Morley College. After the lapse of three weeks I still retain a vivid mental picture of the Gustav Holst Hall in which we met, with its ceiling and curtain decoration to remind us of his orchestral tone poem, 'The Planets'.

It seemed a very appropriate setting for an international audience, and a fitting background for a lecturer whose vision and breadth of outlook had nothing parochial or purely national about them. We were made to realize that the central problem of education, the development of human potentiality, is the same the world over. Local circumstances, climatic considerations, occupational differences, economic forces, and a host of other things may cause differences in the type of educational provision, but the same underlying attitude is necessary if education is to promote satisfactory human relations and not merely effective administrative machinery, and if its product is to be a balanced human personality rather than a mere cog in an industrial machine. Someone had placed a bowl of flowers on the table—a delightful touch all too rare in the somewhat austere circles in which educationists move. It

reminded me of the drabness of some of our schools, built according to doubtful utilitarian standards which rule out all aesthetic considerations, and of the dull squalor we accept without protest for ourselves and our children in the State schools.

But the properly conditioned scholastic mind, taught for so long that education consists in the reproduction of facts rather than the gaining of impressions, will be wanting to know what I *learned* from Mr. Redefer. American education, we were told, has been affected by the war much more than in England. In the secondary schools, which 87 per cent. of the child population have an opportunity to attend, there are no A.T.C. or pre-service units operating out of school hours. Aeronautics, navigational mathematics and similar subjects have been introduced into the school curriculum with a corresponding curtailment of time for the normal subjects. In the colleges men only take courses in science, engineering and medicine, and even in the elementary schools (5-14 years) maps of the world now have the North Pole in the centre because distance is now thought of in terms of 'air-hours'. In the secondary schools (15-18 years) International Relations were being studied in the pre-war years, but

attention is now being concentrated upon post-war reconstruction. A number of interesting experiments are being conducted, *e.g.* a committee of teachers is rewriting the American equivalent of the Beveridge Report; reports of the National Resources Planning Board are being rewritten for schools; while thirty schools are studying the literature of reconstruction and are to report later on their methods of procedure and the results of the experiment.

In America there is a strong tendency for the school to become more of a community centre; contact with parents is changing, the formal parent-teacher relationship is giving place to a more vital and continuous relationship in which parents take an active share in many aspects of school life and work. The success of teaching methods is being tested in terms of non-academic criteria, since it is increasingly realised that the function of education is the promotion of the democratic way of life. For example, the success of English teaching is evaluated by the kind of books children borrow from the public library rather than on exercises based on books read in school; similarly, the success of Art teaching is being measured by its effect upon choice of clothes, furniture, etc., and the general level of

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aesthetic taste. The school, too, is reaching out into the community outside, educational visits ('field trips') are increasing in number and scope and a more realistic background is thus being provided.

The typical school is multilateral and co-educational, segregation based upon different degrees of verbally-directed intelligence is thus avoided. The increase in emphasis upon the life concerns of pupils as the central factor in education has led to increased co-operation between staff and pupils, and between different members of the staff. Subject barriers have been broken down, school time is given (as much as one or two periods a day!) for consultation between teachers, and it is no uncommon thing for two teachers to co-operate in taking a class at the same time, each contributing his quota to the general fund of information.

Student representation on the Curriculum Committee has been found extremely valuable. One group, for example, wanted to study Religions of the World and then worked out the method of study in co-operation with a teacher. Here, surely, is the fundamental change which we need to bring about in this country—this type of purposive, self-directed activity provides the right incentive to school work, the right basis for co-operation between teacher and pupil, and will abolish the arbitrary compulsion of the former and the passive assimilation of the latter.

Naturally, the changed emphasis is reflected in the type of examination in use in America. Originally tests of factual knowledge, they became tests of comprehension, but are changing into tests of the power to educe relationships, to form conclusions and to perceive fallacies. Problems of human relationships are approached through the medium of films, situations involving difficulties in human adjustments being projected on the screen and then discussed as problems of the screen personalities rather than as the personal problems of the pupils. Literature also tends increasingly to be studied in the light of the motives of the literary characters rather than in an effort to appreciate style and structure.

Mr. Redefer stressed the fundamental position of the teacher in a more progressive educational

system. If the function of education is the development of balanced individuals, then we need teachers who are capable of an objective attitude, who have the calmness derived from certainty, and tolerance based upon personal conviction and emotional freedom — being themselves free they can afford to allow freedom to others. Such individuals will not use the standards of society as an excuse for educational timidity ('taboos are very often more in our own minds than in society'), but will possess an educational philosophy based upon freedom and the democratic way of life. The institution of teacher-workshops has helped to make this possible. In these workshops self-development is encouraged. These are no 'refresher courses' to provide notes for subsequent 'lessons', but rather experiments in living. Those who normally deal in verbal material are encouraged to express themselves in some other medium, in handicraft or in art, so that the constricting effect of over-specialization is remedied.

In the last lecture we heard an account of 'The Eight Years' Study', an experiment in the co-ordination of secondary school and college conducted by the Progressive Education Association. Pupils from thirty schools were admitted to Universities and Colleges on the basis of potentiality and record rather than examination. The experiment had amply justified itself, and the subsequent progress of the pupils so selected corresponded very favourably with those selected by the usual examination method. Moreover, the effect of the experiment on the teachers had been undoubtedly beneficial, experimentation had increased, contact between teachers and pupils both inside and outside school was more fruitful, and a greater unity and continuity in the curriculum had been secured.

There is little need to point out the application of American experience to the English educational scene. Mr. Redefer's talks must have been a source of great encouragement to those who labour to bring about similar changes in this country. As Mr. Lauwerys suggested, one of the fruits of such meetings, and not the least, is the heightening of the *morale* of those who find it difficult to uphold their

educational ideals in gravely discouraging circumstances, and who having put their hands to the plough are tempted to look back.

**The International Bureau of Education in 1941-1942.** Report of the Director. Geneva, 1943. Publications of the I.B.E., No. 79.

**Bulletin of the International Bureau of Education.** 16th year. No. 64. 3rd quarter of 1942. Geneva. 38pp.

The last report of Dr. Piaget, Director of the International Bureau of Education, proves that the Bureau—now 17 years old—continues its work steadily in spite of the difficulties created by the war. From July 1st, 1942, to June 30th, 1942, there were 10,134 letters received and 17,217 despatched, showing that many contacts are still possible. Not only the non-belligerent countries, such as Portugal, Argentina, Columbia, Ecuador, Egypt, etc., and, of course, Switzerland, which are members of the Bureau, but also the belligerent members have kept unbroken their relations with the office. The Service of Intellectual Assistance to Prisoners of War, started at the very outset of the war, in 1939, has been very active; up to July 1st, 1942, 215,885 books had been sent to prisoners of all nationalities desirous of continuing their studies. The Research Division has concluded an inquiry on the Teaching of Arts and Crafts and the report, based on the replies of 36 countries, is at the printer's; 36 replies also have been received to the inquiry on the Teaching of Hygiene; two new inquiries have been started: on Physical Education in the Secondary School, and on the Gratuity of Text-books and other school supplies. The quarterly *Bulletin* appears regularly—if somewhat belatedly—in both French and English. Many books from all five continents and in many languages still reach Geneva and are reviewed in the *Bulletin*. It is surely important for the future of education that there should still be a clearing-house where educational documents from belligerents on both sides, as well as from non-belligerents, are collected, and official as well as non-official documents filed for reference.

Marie Butts

## THE NEW ERA

N.B.—The next issue will be the September - October number published on October 1st.



## Letter to the Editor

50 Porchester Terrace,  
London, W.2.

DEAR MADAM,

I read with interest and a large measure of agreement the contributions on Delinquency Research and Psycho-analysis by Dr. Schmideberg and Dr. Winnicott in the March, May, and June issues of *The New Era*.

On a few points, however, I would like to express, briefly, a somewhat different outlook from Dr. Winnicott. Like him, I give personal opinions only.

(1) I consider that masturbation should be dealt with by reassurance and never harshly.

(2) Observation of colleagues' results, besides personal experience, gives me a more optimistic, though still cautious, opinion of the effectiveness of psycho-analysis in controlling law-breaking. This treatment, being lengthy, is usually reserved for cases resistant to simpler methods. The percentage of cures would naturally be greater if psycho-analysis were also used for easy cases. Moreover, the course of analysis for a behaviour disturbance is more subject to extraneous interference than in psycho-neurosis. An attack of anxiety during treatment of a nervous patient is tolerated, whereas if some one under similar circumstances gives way to an

impulse to steal she is liable to arrest, imprisonment and the homily that she had a chance and failed to profit by it. These obstacles, however, are unrelated to therapeutic efficacy.

(3) Dr. Winnicott's phrase (the italic is mine) 'Of all psychological disorders delinquency is the *one* . . . ' expresses a point of view different from mine. I do not regard 'delinquency' as a specific disorder or even group of disorders, but as a concomitant occurrence frequent in almost every type of emotional disturbance in children and in many in adults. For instance, people commit offences through poverty, faulty upbringing, frustration, because their minds are disturbed by mental or nervous illness, through persistent unhappiness, disorders of character due to mental conflict, etc.

I agree that environment is important both in causing and in stopping law-breaking and that the psycho-analyst may be helped by tactful and sympathetic environmental co-operation. Conversely, anti-social behaviour in certain instances can be cured by scientific and skilful employment of environmental and re-educational methods—a speciality in which further research is needed—assisted by advice from psycho-analysts. The type of environmental care indicated differs according to whether the focus of interest of the patient is required to be

primarily on his psycho-analytical treatment or whether it is intended to be primarily on the activities of a specialized community. Hence early differentiation is important.

In a third group simpler environmental adjustment suffices, such as a suitable job, friendly supervision, social outlets, modification of parental attitude, etc.

Q Camp, before the war, used the second of these three types of method and are publishing a pamphlet which includes a summary of 56 cases of socially mal-adapted youths treated there.

At the I.S.T.D. it is the duty of the examining psychiatrist—often, though not necessarily a psycho-analyst—to recommend as early as possible the simplest method of treatment available that is likely to prove adequate.

Finally I wish to express agreement with Dr. Winnicott that shortened methods of psychotherapy are best applied by practitioners experienced in 'deep' forms of treatment, and on the research value of even a few intensive psycho-analyses of delinquents. Much time spent on one patient may advance knowledge that will help many.

Yours faithfully,

Marjorie E. Franklin

Member of the British Psycho-analytical Society and Hon. Psychiatrist Institute for the Scientific Treatment of Delinquency

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# THE NEW ERA

## IN HOME AND SCHOOL

PRICE 1/-

SEPTEMBER-OCTOBER 1943

Volume 24, Number 8

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## This Curriculum Business : A Sociological Approach

A. Pinsent

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IN curriculum discussions of the nineteenth century one finds two prominent tendencies. If the writers are philosophically inclined and academically distinguished they begin by defining certain permanent values in terms of intellectual, moral, or spiritual disciplines in the best platonic manner. If they are 'progressives' they follow Rousseau and describe the traits of an ideal pupil with special emphasis on the necessity for emotional outlets and creative self-expression. Having thus established their criteria, they select ideal subject-matter to conform with ideal disciplines or the ideal pupil.

It is not my purpose to condemn such approaches. Problems of curricula are problems of selection, and that implies criteria. Certain subtle fallacies, however, may lurk in these ideal descriptions and definitions. Western European education has been organized rather strictly on a caste basis. The English system is a perfect example. Quite a number of the educational theorists, particularly the philosophical, come from the private preparatory and public school caste. They may never have been inside a State school, much less have taught or learned there, although they intend to legislate for such schools. Since ideals have an obstinate way of manifesting themselves in terms of personal experience, it is desirable to check even abstract philosophies for unwitting bias. Moreover, value descriptions may serve merely to indicate subject-matter most likely

to perpetuate the material circumstances and social privileges of the writer. Or, ideal traits of ideal pupils may be merely descriptions of what a badly-adjusted emotionally unstable person imagines himself to be, and the proposed curriculum may represent his own particular way of escape from an irritating world which he is incapable of assimilating.

Both types neglect or minimize unduly the importance of political, economic, and social conditions, the environmental framework in which the schools must work. In practice it seems necessary to consider not only abstract disciplines, values, and personalities, but also the kind of world we must, or ought to educate actual pupils for. Hence a sociological approach may provide a useful check on other notions, and, in particular, help to put into better perspective controversies about 'liberal' and 'vocational' education, which are sometimes treated as though there could be no possible connection between them. Also, it is important that teachers should be very clear about their purpose in teaching. This, perhaps more than the actual subject-matter, will determine formative effects upon pupils.

THERE need be no mystery about the sources of contemporary interest in curricula. Schools no longer serve obvious needs of powerful groups in the community. Curricula, like creeds, are problems of power and privilege. We, having arrived at the end of one economic

and social epoch, are now assisting, whether we like it or not, at the beginning of another. Our old schools are, and our new State schools are modelled upon, prototypes organized to satisfy needs and values of dominant castes centuries ago when only a selected few received systematic schooling, and of these the most were already in, and the remainder were going into, professional and executive ruling castes.

Nowadays, everybody is compelled by law to go to school. The great majority of pupils are not, and for several reasons never will be members of professional and executive ruling groups. Moreover, the very origin and nature of the ruling groups are changing. Formerly they consisted for the most part of feudal landowning aristocrats and churchmen. These gave place later to a new nobility—financiers, merchants, manufacturers, the so-called captains of industry. Nowadays, the real ruling classes are civil servants and technologists—chemists, engineers, accountants, production managers. And, whereas admission into the feudal aristocracy was determined mainly by the accident of birth, about which people could do nothing after they were born, admission into the modern ruling class will depend upon specialized training, 'push', and graft, about which anybody with the necessary qualities and connexions can do a great deal. Also, explicit awareness of this fact is spreading rapidly among the 'expropriated proletariat'.



SUPPOSE then we try to estimate, as far as possible without prejudice and evasion, the kind of world we ought to educate children for.

We must note also other significant changes. It now seems clear to any but the mentally dead or feeble-minded that the economic system we know as *laissez-faire* or free individualistic enterprise has broken down. In one region people starve through no fault of their own while in other regions primary food products are deliberately destroyed to maintain price levels. That system could work effectively only in a geographically and economically expanding world. Our world has ceased to expand. In fact it is not even static. It has begun to contract.

This being so, it would seem that the only satisfactory alternative to frequent major wars is some kind of national and international planning. *But planning means organized controls. Therefore, our real problem is—who is to control whom, and in whose interest?*

The answer to this last question has been complicated by the development of 'total' war. Political and social attitudes are dominated to a far greater extent than 'intellectuals' are inclined to allow by superstitions. The ability and determination to fight to the death for one's estate and liberties has been the accepted sanction of any ruling group. Success, in war even more than in business, has been taken to be the manifestation of supernatural favour, the ultimate mystic sign of right. It still is so taken even though many who believe it with conviction now hesitate to say so openly. It is important then to note that for the first time in history civil defence forces (that is everybody who carries on during a 'blitz') have saved this country when the professional soldiers have been down and out; the civilian casualties have outnumbered those of the military. In other words, everybody now, 'masses' included, has a claim on the good life which is ratified in blood and sanctioned by the ordeal of battle. However contemptuous we may be toward these superstitions they will be powerful determinants in post-war political and social attitudes. Feudal boss-rule has deprived itself of its ultimate sanction by its own

arguments and methods. Aero-planes in charge of sergeant-pilots seem likely to have sociological effects comparable to those of gunpowder in the Middle Ages.

THUS, instead of asking what types of control we want, it would seem more useful to ask toward what types of control is social evolution forcing us. Recent history would appear to indicate two—fascism and democracy. Fascism, roughly speaking, means controls enforced from above downwards by a political or industrial group, primarily in the interests of that group. Democracy means not the doubtful privilege of voting in an election for one of several equally bad candidates selected by party executives, but representative government in which effective control is exercised from below upwards in the interests of the whole community. And, it cannot be emphasized too precisely, this representative government must be applied in industry, agriculture and commerce as well as in political spheres. Otherwise democracy is merely a disappointing and unpleasant farce.

Which alternative, then, do we favour? We are told by the B.B.C. and other sources of light and leading that we are actually fighting for democracy, though what, precisely, they mean by the word is, by accident or design, seldom defined. Moreover, the course of the present war seems to indicate that, given comparable material facilities, democracy, even in our imperfect form of it, can be more stable and effective than fascism. Suppose we follow our betters and choose democratic forms of control. What implications has this choice for the organization of a suitable curriculum?

WE must postulate full democratic control, not the anæmic compromise with industrial and financial fascism and group monopoly which we in this country and in the U.S.A. call democracy. That cannot last. Either we go toward more complete democratic control or have one or another unpleasant variety of fascist control forced upon us.

Even in a democracy, the curriculum is likely to represent a compromise. Various groups will press special claims since people

differ in intellectual aptitudes and temperaments, and each occupational group will have its characteristic discipline and needs. The practical problem will be to decide what groups can have legitimate claims on the curriculum, and what compromise will be likely to yield optimum benefits for the whole community.

The following would seem to be the most important groups: the pupils themselves; teachers; parents; employing authorities including local and central government departments; universities and institutions for higher technical training; and the State, *i.e.* the community as a whole acting through its various departments of government.

These groups are not mutually exclusive with respect to personnel. One individual may be represented in several groups. The same person, however, is likely in practice to press different claims according to the particular group interest he happens to be acting for at the moment. Thus a parent may make a claim for his own children which will be different in detail from the claim he will make when acting as an employing authority for other people's children, or as a university teacher considering the requirements of his own special set of higher studies. We have to decide from the point of view of curriculum organisation what claims each group is likely to make and what claims are legitimate in a full democratic framework of control.

SUPPOSE we begin with the State. If we accept the implications of a full-planned democracy we must change very considerably our present notions of the proper functions of the State. In the *laissez-faire* system the main function of the central government is held to be negative—to prevent any action likely to interfere with free competition, that is with the individualistic enterprises of whichever group happens to be dominant. State education in such a system has meant, in practice, drill instead of ideas, a minimum technical training plus the proper attitudes of humility in all pupils whose parents do not happen to be wealthy enough to pay for a more liberal education in a private school. There have been exceptions here and there, of course, but just



enough to prove the rule. In full democracy, in education as in other functions, the central government will have positive aims. What are these likely to be?

We can agree that material wealth and high standards of living do not alone constitute culture or civilization. If they did the U.S.A. would be the most civilized country in the world, which is doubtful. At the same time a high level of culture in the general population is impossible without a relatively high level of production and security. In this connection Mr. G. B. Shaw's definition of a democracy is pertinent—a form of society in which all classes are sufficiently well-to-do to make intermarriage a normal procedure instead of a social scandal (or words to that effect). Further, in a planned (*i.e.* controlled) economy, in a democracy particularly, public morale is especially important. We shall need from everybody according to his ability intelligent well-informed participation in political and economic planning policy, and *loyalty to public decisions*. In both these we find at present an appallingly low level of achievement. In evidence whereof, note the lack of interest in, and of ability to conduct 'Current Affairs' discussions in both officers and other ranks of the Army; and the amount of 'under the counter' traffic and other forms of evasion of commodity control during wartime. 'Diddling' the commodity controls is considered by many most respectable people to be the right and proper thing to do, which is precisely what we might expect in a generation reared in *laissez-faire* attitudes.

Again, researches of nutrition experts seem to indicate now that not only good physical health but intelligence, cheerfulness, optimism, and good social attitudes depend to a far greater extent than we had expected upon an optimum diet; and it is clear that emotional continuity and confidence in security during childhood are most important factors in normal personality development, and therefore in public morale. Hence in a planned democracy a high level of efficiency in feeding, home-making, and organizing family life will be essential. To-day we leave these matters very largely to chance. During the coming transition period these aspects of education which have been considered the responsibility

of the home will have to be strengthened by the efforts of the schools—one good reason for nursery schools.

Thus the democratic State must insist that its schools provide adequate preparation for a high level of vocational (including governmental and administrative) knowledge and skill, with emphasis upon imaginative creative inventive initiative rather than mere routine efficiency. Adequate social security depends upon full and continuous employment. In modern economic conditions this requires a high degree of mobility of labour and therefore adaptability in both workers and managements. In addition, the State must require the adequate preparation of all its citizens for participation in the arts of government, and for public morale.

UNIVERSITIES and advanced technical institutes can demand adequate preparation of suitable students in the foundation subjects necessary for higher studies. This claim is legitimate. These higher institutions of learning go wrong, not when they insist upon the adequate preparation of students in the 'tool' subjects necessary for the successful pursuit of advanced studies, but when they try to insist upon too early and too exclusive specialization at the expense of the general education necessary for every citizen.

Employing authorities can demand preparation for a high level of vocational skill. Democracy cannot allow slack and inefficient workmanship or management. War conditions have revealed the need for much improvement in both. And since workers must participate in shaping industrial policy they must understand at least the broad outlines of the economics of their industry and have some training in the arts of collective thinking and action, neither of which appear to be instinctive.

Parents can demand preparation for their children's careers, that is for vocational efficiency. They can also demand that the schools co-operate with them in fostering sound moral and social attitudes. These are legitimate claims. But some parents will clamour for subjects with a snob-value, probably

even in a democracy. Or they will press for the inclusion or the perpetuation of subjects which they learned as children, or which they think they ought to have learned. These latter claims may, of course, be sound, but they will require careful scrutiny from the point of view of public welfare.

Teachers will have two sets of interests in the curriculum. They will tend to organize it to conform with what they have studied in college and can teach with some confidence without further preparation. Teachers show a high degree of resistance toward subjects and skills with which they have little or no acquaintance. Being human they are normally disinclined to unwonted effort, and in addition their *amour propre* is at stake. These claims cannot be admitted and the difficulty involved may be circumvented by improved academic and professional training, by better standards of staffing and improved flexibility of school organization. On the other hand, teachers will be forced by the conditions of their work, and by the need for economy of effort to press for the inclusion of certain subjects and activities on psychological grounds, which, by satisfying contemporary interests and needs of pupils at various levels and phases of maturity produce the conditions of greatest zest and least resistance for learning. Such claims when based on systematic observation of children make for efficiency in human development and must have serious consideration.

This brings us to the usually forgotten group—the pupils themselves. They also make their claims upon the curriculum. In the early stages the claims are not made verbally, but are indicated by relative interest in or resistance to the work. And pupils do not always or in any particular case try to choose the easiest work. They do ask for work which seems to them worth while doing, which is related understandably to their purposes at each phase of development. Persistent intellectual deprivation, lack of success, frustration, and resistance, are liable to produce abnormalities of personality with disturbing effects upon individual efficiency and public morale.

As pupils grow older they become



more vocal in their demands and they become at the same time interested in careers and in economic independence, which is the sign of adult status. For a minority of clever pupils with assured academic futures, academic schoolwork is understandably related to their later professional needs even though it be Latin, constitutional history, or abstract mathematics. These so-called liberal subjects are, for such pupils, in reality, vocational. They are not vocational, however, for many pupils whose interests and careers will be practical. These pupils can demand that their post-primary school work shall be increasingly related to their vocational needs. If it is not so co-ordinated the work will conflict with their economic and social aims and will divide rather than integrate both intellect and character. In such conditions no subject-matter can be liberal in its effects. We must not legislate for all pupils in the interests of a verbally clever minority. No democratic State would permit our present curricula no matter how academically distinguished their supporters might be nor how high-sounding their reasons.

**S**UMMING up, then, we find that sociological considerations seem to indicate four types of need for which our school curricula should provide: psychological satisfactions for persons of different endowment and temperament at different phases of development; vocational preparation, including accessory subjects for higher studies; preparation for participation in government in politics and industry; preparation for public morale.

The practical educational problem has two aspects: what kinds of subject-matter and activities, in detail, best fulfil these needs; and how should the curriculum be articulated, that is, in what order, and at what phase of the normal pupil's development should each chosen item be introduced.

Space forbids discussion in detail, but in broad outline the following scheme appears to be indicated:

#### Primary Period

The mother tongue—speech, reading, writing.

Exercises for muscular co-ordination including the use of common tools for simple constructive hand-work.

Knowledge of things and processes in the environment. Elementary science. Introduction to the nature and importance of the less technical processes in industry, agriculture, and transport, both through first-hand acquaintance and educational films. We have scarcely begun to appreciate the opportunities offered in this connection by the film. Note also the very interesting experiments which have been made by allowing children to meet and talk with workers from various local occupations.

Elements of calculation taught in connection with the above.

Foundation knowledge for current affairs—broad outlines of history and geography.

Beginnings of literature, music, and art.

Note in this connection the reduction of hard distinctions between subjects, and the integration of the elements of knowledge and skill with reference to the environment and to social purpose.

#### Post-primary Period

Gradually increasing specialization in accord with the aptitudes and interests of pupils, with increasing relation to vocational preparation including 'tool' studies for university and higher technical work.

Introduction in later adolescence of studies in politics and industrial government. Current affairs extended and systematized.

Studies relating to home-making and family life particularly for older girls and young women. Biology, hygiene, nutrition, preparation of food, housecraft, care of children (including some simple talks on child psychology or child management).

Preparation for leisure and taste, including literature, games, dancing, and dramatic art.

Note that such a programme will be feasible as soon as the school age is extended to fifteen or sixteen years, followed by the serious organization of part-time continued education. In fact, if the extension is taken seriously and the whole adolescent population is brought into post-primary schooling *nothing less than a scheme on these lines will be tolerated by the senior pupils*. If any attempt is made to force what we now know as secondary education universally there will be some anti-school strikes very soon.

Finally, there is one advantage

for both teachers and pupils in this method of approach. The social purpose of the teaching and learning is emphasized throughout. Too much of our present education, even in universities, is purposeless apart from a formal examination.

**I**T would be a mistake to suppose that ideals, disciplines and values are useless. Sociological considerations also need to be checked for bias. But when great changes are likely to happen in our economic and social conditions, and when the extension of compulsory post-primary education to all adolescents is bound to raise vast new problems, it seems desirable to consider how far former statements of ideals, disciplines, and values need reformulation in terms of probable future social facts and needs. A study of State post-primary education since 1895 makes very clear the folly of allowing an exclusive clique of public school cum Oxford University permanent officials miscalled the Board of Education to legislate for compulsory State education in a social framework with which they had next to no first-hand acquaintance. If Winchester and Balliol legislate for West Ham and Bermondsey the results are liable to be at least as grotesque as if West Ham and Bermondsey legislate for Winchester and Balliol. More so, perhaps, since the latter would approach the problem with some respect for the other side.

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# The Universities and the Emergency

P. Mansell Jones

MANY who are interested in the purpose and future of the modern universities will have heard with regret that the hoped-for Royal Commission is not to be held, at least for the present. With planning in the air for so many aspects of the national life, economy and education, one may well ask whether the final training centres for thousands of professionals are to escape that thorough and direct scrutiny, that revision of function, that progressive adaptation, to which they should have been subjected after, if not before, the last war? As was pointed out on the publication of the decision to defer the proposed Commission, the educational system of this country hangs together with a more or less close interrelation of grades. It is of little use to plug the leaks on the ground floor if rain pours in through the roof. Concern and propaganda were never more active on behalf of the schools, but it would be folly to think that their problems can be solved independently of the institutions which staff them and which in turn they supply. It is no disparagement of successes achieved by individual departments to assume that few of those university teachers who are interested in general educational problems, can feel complacent about intellectual standards and results, when they think of

undergraduates in the mass. It is a commonplace to confess that the modern colleges are inadequately staffed and ill-equipped to deal with their particular problem, which is not so much the preparation of a select few for 'good' honours degrees (the efficient propagation of the academic species) as the *education* of a far greater number of young men and women of average ability—a type the nation needs as citizens and the world as *civilisés*.

The problem is one of quantities, but in a special sense. Democracy can build more schools, provide bigger scholarships, level 'inequalities of opportunity', multiply universities and increase teaching staffs. But intelligent goodwill must go deeper. Such provision may be left to the administrators; it is necessary work, but external rather than intensive. Let us not be satisfied with an 'advance' which may be written up as 'Expansion of the Colleges in 1946'. Time and thought must be spared for attempts to discover and to implement more effective modes of higher education, appropriate to ever greater numbers.

It is not impertinent to ask when, in the history of the colleges, method and curriculum have received any prolonged collective attention comparable to that which a purely administrative, financial or constructive scheme readily commands. As if a new college were anything but an educational settlement until it acquires a soul! It would be easy to show, flourishing in company with useful initiations, specimens of the worst practices denounced by pedagogical reformers of all ages, along with odd branches of curricula whose inappropriateness derive from outworn traditions, exploded theories of discipline, over-specialized research and blind apriorism. Many arts courses, administered by means of lectures and exercises, with complete indifference to the possibilities of modern illustrative equipment, boil down in the student's experience to very indigent fare for the mind or the imagination—and prove to be of no professional utility whatsoever. Is it not surprising that, after having for fifty to a hundred years disposed of unlimited oppor-

Professor of French at University College of North Wales, Bangor

tunities for collective experiment, the modern universities stand for nothing educationally significant in the public esteem or even in the subsequent experience of thousands of their alumni? In arts at least they have produced no new type of educational theory and not a shadow of positive general practice characteristic of the stage they represent. Meanwhile an expanding and dominant administration provides a *modus operandi*, beyond which one looks in vain for any more significant centrality or dynamism. No philosophic pre-occupation, no deep intellectual interest attaches normally to the discussions that originate the major operations of university policy. While what screens the whole curiously complex, contradictory, slowly revolving phenomenon is the irrepressible well-being of youth, the infectious, if irresponsible, high spirits, which when drudgeries are over, expend themselves on those social and athletic distractions by means of which the Britisher builds up character at the expense of intellect.

Looking at the history of the colleges in so far as one is able to derive their real contributions, and making full allowances for considerable achievements in science as well as in specialized work in arts, one may still feel anxiously persuaded that, if they don't rise to the present opportunity, the universities will inevitably, and more conspicuously than hitherto, produce a bottleneck impeding true development for a further decade or two. Neglecting their immense potential of help for civilization, they will relapse into those indulgent omissions that contribute to war. It is a British virtue to carry on without theorizing, and on we carry until cavalry is faced by tanks. Then just enough thinking is done to win the 'last' battle. Most of our leading educational institutions have their wooden horses ready for the men who are manoeuvring tanks. Can they, as was recently asked, devise the appropriate courses? And should the framing of such courses for the student population of the new world be left, uncontrolled, in the hands of academics?

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# The Teacher Himself

Ian Michael

Leighton Park School

**B**ENEATH much discussion of the teacher and his profession there lies the assumption, often unconscious, that there is inherent in his work a distorting and harmful influence which gradually isolates him from his contemporaries and marks him as a peculiar creature, gauche and uncouth, timid and pompous.

This influence is attributed nowadays particularly to the system whereby he leaves school for college, leaves college for school, and leaves school for retirement or the grave: an unbroken progression of perhaps a hundred and fifty terms. How can he, it is asked, see anything of 'life' when his work confines him to his similarly restricted colleagues and his immature pupils? The teacher must leave his lighthouse, must come out into the world and mix with everybody. Let him shovel coke for a year in the gas-works; let her see life as a waitress; let them all—oh, splendid solution—let them all 'spend a year in industry'.

This wild suggestion is all the more dangerous because the evil which it seeks to cure is manifest and universally admitted: a great many teachers are hopelessly out of touch with the life of their contemporaries; aesthetically and intellectually narrow because their horizons have remained unchanged since they were twenty-five; impregnated with petty affectations of thought and manner; remote and ineffectual.

And a great many teachers are nothing of the kind.

Yet, within the limits of a generalization, teaching, in popular opinion if not in fact, brands a man more obviously than does any other profession. Many would say further than in so far as his work is in a sense 'unnatural', so too is the teacher himself. His work is unlike a tradesman's or shop-keeper's; it is not office work; his friends and neighbours know little about it. It is not particularly well paid nor is it clearly indispensable; so he has not the standing of the doctor, nor, though individual teachers may be loved and honoured, is the profession as a whole given much respect. The teacher's work is queer, his social position is queer,

he himself is queer; but which is cause and which effect popular analysis does not try to decide.

Nor, so far, have the teachers themselves done more than observe their condition, deplore it, and suggest vaguely that before he embarks on his career the student must see something of life for six months or a year. He may then go to his job. He will, under an enlightened system, return to life for a short period every ten years or so.

It is assumed that driving a lorry, say, is 'life' and that teaching is not; that you see 'life' when you work in a factory but not when you work in a school. The only possible truth in this is that the teacher is at present too narrowly occupied to mix widely in society. The solution is not to waste his time in an uncongenial job of which he learns not even the rudiments, but to widen and enrich the quality of his work and contacts. How much closer to 'life' could he be than when training a coming generation, in co-operation with their parents, to take its place in society? If he seems to be attempting the job at a distance and in isolation it must be remembered that only in the last few years has his work been generally recognized to have that major aim.

Far from cramping him, the teacher's work would seem to offer a wide range of opportunities. It directly influences and is directly influenced by the community in which he lives; of that community he is one of the better paid and most secure workers and has long holidays during which, even if he is not free from 'work', he can at least dispose his time as he wishes; and his education should have given him a rich choice of hobbies. Surely, then, the teacher should be among the most dynamic in his community, a recognized public influence, if not a leader. Here again it must be remembered that only recently has it been widely realized, even by teachers, that education is a public and not a private calling. The teacher is only beginning to consider the community whose children he is educating and the place he must take in it. The community has yet to turn to the teacher.

From the outside he would seem

to have a good enough job, at any rate for a person not aiming at big money. What, then, is the matter? Nothing but the teachers themselves, apparently. But this is only to push the problem a stage back: if there is, or is generally thought to be, something odd and ineffectual about a great many teachers, what is it, firstly, that attracts people of this kind into this profession particularly, and secondly, what is there in his work which necessarily stamps the teacher with distinctive habits and attitudes?

However much strain and hard work there may be it is nevertheless true that teaching can be a sheltered paddock where those cramped in their childhood by psychological malaises may develop and expand as their self-confidence increases. Always and everywhere there are the idealists following their vocation, but the true work of education is terribly hindered by the security and psychological compensation which the classroom can offer the timid, the repressed, and the bookish. Many jobs are as secure, some are more sheltered, but none offers the tiro a position of such authority and respect as is open to an adult in any community of children and is almost forced on him in a school organized for class-teaching. Furthermore, teaching is probably the only job of which all children have anything like first-hand knowledge, and the aspect which they see is precisely that which most emphasizes the power and authority which the teacher can wield. It is not surprising, then, that to young people lacking confidence and afraid to change their environment and meet unfamiliar types teaching should, consciously or unconsciously, be strongly attractive because it offers them power and authority exercised in the very environment they are afraid to leave. This motive may well be powerful enough to account for the prevalence among teachers of a type lacking in character, but it does not account for the particular attitude, not necessarily connected with any form of maladjustment, which is often considered the mark of a teacher and a sign of either his or his profession's ineffectiveness, an attitude by which



people profess always to be able to recognize a teacher: by his outward air of authority struggling with his inner sense of inferiority; the result—pomposity and patronizing didacticism.

In a sense this attitude is natural and inevitable. Just as the attitude of the doctor, conditioned by the special relation between him and his patients, is carried over into his private life, so and to a greater extent is the teacher's. He must keep critical guard over not only the intellectual content of his teaching, with its constant adjustments of language and treatment, deliberate repetitions, omissions and exaggerations, but over his personal treatment of every child, so that, as far as numbers allow, he can bear in mind the possible influence, even on individuals in a class, of everything he says or does in their presence. The responsibilities of his work are so wide that even the way in which he comes into a room, or a characteristic method of blowing his nose, may influence the children's education and will certainly be related by them to his actual teaching. The teacher, in short, must be in an almost superhuman state of 'awareness', at the same time getting on with his teaching efficiently and with no sense of strain or fuss. He must, throughout, be able to see anything, an incident in a book, a reproof from himself, the antics of a distracting wasp, simultaneously from an adult's point of view and from a child's. This is a counsel of perfection, but it is an ideal of which he must continually remind himself, though the humblest pursuit of it, in perfect conditions, involves a severe and continual output of nervous energy, and in all but the most favoured schools can be attempted only at such a cost to the teacher that even as an ideal it seems mockery.

Continual association with the immature and constant transition from an adult to a childlike point of view is bound to influence a person's attitude to his fellows, but there is no need for this influence to be any more noticeable or any more harmful than the influence on a shop-keeper of the relation between him and his customers. At present, though, the teacher is not only influenced but frequently perverted.

As the causes of the teacher's peculiarities fall into two groups so

must suggested remedies: those which try to bring into the profession more people of initiative, thoroughly in touch with society; and those remedies which, affecting only the inner running of a school, try to alleviate the harmful effects of continued association with the immature.

The fundamental need is that the teacher's salary should be high enough to allow him the contacts and experiences which alone can broaden his outlook, but all, directly or indirectly, cost money. It is usually added that the teacher's salary should be high enough to attract those with brains and initiative who want a 'good job'. Whether such people are an asset to a profession which is so largely a vocation cannot yet be seen; it would be rash to do more than put teaching on a footing with jobs of equal responsibility—if it is done for no other reason—and leave it to draw those who will come.

It is widely realized that the teacher in training should not be separated from those entering other professions, and the White Paper has pointed out the loss in recruiting teachers almost entirely from the few children who complete a grammar school education. These defects are, we hope, to be remedied at once; a third immediate aim should be to make it easy to transfer from one type of school to another without loss of salary. These three reforms would increase twenty-eight times the range from which teachers are drawn, freshen and enrich their training, and make the job itself more fluid and varied. But in time it should be possible for part of a teacher's training or service, or both, to be carried out abroad, and there should be vacation courses in foreign languages, subsidized if necessary, for teachers intending to travel during a holiday or sabbatical term. There is, too, an almost undeveloped job awaiting those who are fond of children but feel they are too 'practical' to take up teaching: let them specialize in conducting parties of children abroad. Few teachers who add this to their many side-lines find much pleasure in either the children's company or in the travel itself when they have had all the arrangements to make on top of a summer term's work.

Inside the school not much can be done for the teacher apart from

what he is prepared to do for himself. A fresh and vital person will not be warped by working with children, and if classes were smaller and some suggestions such as the above were successfully carried out the influx of fresh and vital people would make internal reforms unnecessary. Nevertheless there are some improvements which could be made independently of major reforms.

Most schools would gain by being put on a more democratic basis, not only for the sake of the children but for the staff. Within his own world the teacher should thrive on responsibility, and a good head should encourage the diffident to accept it. The staff should see quite clearly what philosophy underlies the education their school is giving. It is the head's duty to encourage discussion and to invite criticism, to ask advice, not only about individual children, but, so far as is possible, about matters of organisation.

Once the staffing of schools is anything like adequate and the teachers have some time and energy it should be possible in many places to make the school, in co-operation with the local library, the intellectual centre of the district, not so much for classes and lectures, which will presumably be available under any scheme of further education, but for advice and information, meetings of clubs and societies, combining with, but not taking the place of, a community centre.

Like the travel-teacher suggested above there might well be in a fairly big school one member of staff whose duty it would be to organize school excursions, arrange for speakers to come to different classes as they touched on topics such as agriculture, the Post Office, the Merchant Navy, on which first-hand information would be of value. He would necessarily know a lot about the work of the school as a whole and could usefully serve as a co-ordinator between the various subjects, making all the arrangements which the teachers themselves so often wish and so seldom have time for: combined lessons, debates, projects. If he were not already overworked he might be in charge of all records of work done, especially experimental work, and, if there was no librarian, catalogue and issue the school's collection of pictures, maps and other material.



Besides the staff-room where the everyday knockabout business of the school goes on there should be, even in a small school, a separate common room in which no work is allowed and to which no child may come. Here the staff may escape the tension and atmosphere of the school, and if it is a pleasant room furnished not in the most economical way they would benefit enormously from even ten minutes rest.

Teachers should be discouraged from teaching the same branch of

the same subject for more than, say, five years at a time. Similarly, specialization should be avoided wherever possible, not on educational grounds, with which we are not here concerned, but for the sake of the teacher himself and hence of the children. There are few teachers who can specialize in the elementary teaching of one subject without becoming very stale in that subject and indifferent to any other.

Improvements and reforms mean work: those who view the prospect

unfavourably express work in terms of money and frighten us by the size of their figures. The need for teachers is at last drawing public attention to the kind of life they lead—disguised beneath that truly administrative word 'status'. Work and money will be needed, but without forethought and discussion however humble and 'impractical', opportunities will be missed and energy misdirected. Even now too few people are prepared seriously to consider the teacher himself.

## Educating a Forest Tribe of the Central Provinces

Mary Gillett

Teacher at the King Alfred School,  
Royston

IT is now some years since I left India, where I carried out the experiment in education described below; but the truth of which I wanted to convince myself and others seems to have so much relevance to these days that it is worth while, I believe, to look out old diaries and to tell the story of that experiment a decade later.

I was, before going to India, as well as since, a teacher at a co-educational day school, run on 'progressive' lines. I believed then, as I do now, that the fundamental law of education, utmost respect for the personality of each child, can only be fully practised in an atmosphere of freedom and mutual friendship, and where there is a sense of being a community.

So, when the opportunity came to start schools in the jungle among children of aboriginal tribes, I was eager to take it. It is one thing to have theories of education in a society which begins with some background of academic attainment, but could these same theories be applied to a backward, a 'primitive' people whose children had for ever freely roamed the forests and whose arts were almost forgotten?

Deeper than any theory was the conviction that the one absolute and incontrovertible truth about education is the oneness of childhood; that children are inherently the same all over the world in every age. This seems to me to be the basis of any 'New Order' we have to be thinking about before we can begin to build.

The children who came to my jungle school, the first of its kind over a very wide area I believe,

were mostly Gonds, a Dravidian tribe of great antiquity, to be found in India long before the Aryans overran the country. Others were Baigas, an older and still more primitive tribe respected by all for their witchcraft; Agarias, the ancient iron-workers and other tribes of the upland forests.

The villages from which the children came are clusters of straggling rows of thatched mud huts usually situated on the fringe of the forest where it runs down to the plain. Behind the village stretches jungle, mile upon mile, the jungle which is their employment, their friend, the home of their gods, their recreation; their peril and their delight. Every child knows the hunting cry of leopard and panther, the snarling grunt of the fierce black bear, the wail of jackal and red dog; and the more occasional roar of the tiger, for this has been called 'the ultima thule of civilization, the home of the Gond, the tiger, and the ex-devil'. Life here is mostly a matter of breadwinning; of wresting enough grain from the soil to feed the family, with something over to pay taxes and forest dues. Twice a day food is prepared, a dish of watery rice flavoured with herbs or roots from the jungle.

It was from this background that our children came to school—little chocolate-skinned, sparkling eyed children with spindly legs and swollen stomachs. In the rains half the number would often be away and half of the remainder lying with fever on the schoolhouse floor, so malarious is this district.

There is no space to tell how we

overcame the parents' fears and objections to school and of how we won their confidence, but the day at last arrived when we opened the school. Nine or ten tiny children between two and a half and seven years were brought up the hill to the door. We wondered what would happen, as at first these tiny things would run wildly into the huts as we approached them. But we relied a good deal on the instinct of curiosity and arranged our school to that end. There was a little thatched hut, gleaming white with a fresh cover of clay; a wide and shady verandah with rows of pegs, each marked with a bright picture. On each peg hung a tiny coloured garment—as bright as possible. Inside the doorway of the hut and well within sight of the garden hung the poster of St. Francis and the creatures so well known to schools here, and on the floor we spread gay mats piled with rose-coloured wooden blocks, mysterious wooden bars with rows of brass knobs along them, and scarlet-bound scrap books made laboriously round the fire for days beforehand.

A brass dish hanging on a tree stump served for a gong. The first newcomer banged it gleefully, and soon into the little garden sanded deeply with strawberry-coloured sand from the stream nearby came the babies, some carried on their mother's hip, some toddling, some hanging back, but all wide-eyed and curious and a little terrified. We let them play on the swings, investigate the sand-pit and wander round for a time; then a great brass cauldron of warm water was brought into a corner of the garden and mothers



were invited to give their children a bath. Never was heard such a wailing and screaming as reluctant babies stood while their mothers soaped and rubbed and finally ended by pouring cans of water over the top of their heads. Only one small boy of six, a cripple, limped up to the cauldron bravely and said 'I shan't cry, anyhow'. That remark saved the morale of the school that first day, and by the end of the week fourteen or fifteen small children were gleefully tubbing themselves in a corner of the garden as a popular prelude to the morning's work. So the experiment began.

Except for that first coerced cleanliness the responsibility for which we meanly placed on the mothers, the children had freedom from the beginning to do or not to do any of the occupations provided for them. Curiosity won, and the most nervous children were soon our best friends. In the jungle, as in the slums, people are dirty not because they like to be dirty, but because water is short or difficult to bring. Added to this, in our district people were much too poor to buy soap, and the mornings were so cold that a bath in the muddy margin of the tank was not inviting to a baby of three. So our children came straight from sleep, their eyes half-closed with discharge, as conjunctivitis is always general and acute where there are so many flies and so little hygiene; their little naked bodies soiled with rolling about on mud floors and caked with spilt food.

They *loved* to be clean. One tiny boy, a Baiga child of about two and a half would arrive soon after seven thirty in the morning on his mother's hip. He would not be persuaded to smile or talk at all till after his bath when still streaming he would rush up to one of us, radiant with smiles, and expect to fling his little wet arms round one's neck—a new creature within and without. The girls were even more keen on cleanliness, the older ones washing their one rag which served for clothing whenever they had the chance, as well as their bodies. Hair too came in for the daily spring-clean, and a set of scarlet combs was a great inducement to tidy hair after the bath. Soon long and grubby nails came under inspection, and great were the thrills of pride spiced with fear

when a pair of scissors reduced each set of twenty to normal proportions again. So the education of these Gond children began, with habits of cleanliness and beauty, intended to foster a self-respect which is yet sadly missing among their elders after so many generations of acute oppression. The health and hygiene aspect of this crusade of cleanliness, vital as we know them to be, were secondary to the need for this first necessity of self-respect. And how eagerly they responded.

Some may demur at our practice of putting the children into a garment, since they normally go naked up to the age of four or five years, but our reasons for this were (1) that the children were unaccustomed to sitting still at occupations and felt the cold in the early morning; (2) that the older ones came in such a filthy rag that we had to substitute something else; (3) that the lack of clothing is not by choice but through poverty, and (4) that the light clothes added to the sense of gaiety and festivity and beauty which we aimed at as the setting for our school life. I will not pretend that we did not make mistakes in our choice of garment at the beginning, but as time went on we grew wiser about this and substituted the kind of garment most suitable. I am sure that these details of hygiene and dress are as important a part of the education of small children as anything else; in fact, I believe they are more important, because so much of a young child's life is concerned with purely physical matters. I soon found that the primitive child of the jungle was as ready to respond to beauty, and to desire it for himself, as any favourably placed child in London or elsewhere. Colour was their chief delight and, as with English children of a corresponding age, the primary and secondary colours were the most popular, especially red and orange.

But how did they respond to the more academic aspects of education, these children who had never seen a printed page or a picture, had never held a pencil, had never heard anyone read or speak of books?

From the beginning we planned to give them as little academic work as possible, aiming only at making them literate, and otherwise to develop intelligence and

character through handicrafts and music and dancing, in fact, through the medium of their own tribal culture. Literacy was a necessity, in order to make of them men and women capable of ordering their own economic affairs without fear of their neighbours. We began with the music and dancing. A gramophone helped greatly. After the bath, school opened with band played by anyone who cared to join in, on Indian bells, improvised drums, tins of seed for shaking, and anything else we could devise. Later, as we obtained records, we learnt to sing Indian religious and national songs and lyrics, still with percussion accompaniment.

The older children are born dancers, and taking the Montessori rods in hand a set of small boys would give a very good imitation of some of the famous tribal dances for men, called the 'Saila'.

To be alone for three hours with fifteen to twenty children between two and eight without knowing more than twenty words and no sentences in their dialect is a hair-raising experience. But the Montessori system makes it not only possible but really workable. Our children flew at the apparatus as though it had been invented for them alone and for the first weeks worked at it insatiably. So did the parents and big brothers and sisters whenever they were allowed. In an environment where the only possessions are a few pots, the feel of varieties of shapes and textures was a great adventure to these children. The graded building blocks seemed to be very little appreciated from the first, possibly because bricks are never used in building in these villages. The cylindrical insets were the most favourite of all, and when these were mastered and grown tired of the children passed on to metal insets and other apparatus, but they always returned to the cylinders from time to time for the fun of the thing. But best loved of all were the picture scrap books. It was most interesting to see these children of all ages sitting on the floor engrossed for long spaces of time in pictures of the ordinary things—bottles, pots, knives, the more familiar the better loved. There they sat, faces alight with pleasure, pointing and chattering to themselves or to each other as some familiar object appeared by



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magic, merely by turning a page. One very odd point was that they could not for months tell the top from the bottom of a page and seemed to prefer to look at a book upside down, recognizing each object just as easily that way as the other. Of course, to them pictures were as wild and magic a discovery as wireless is to ourselves. Hardly ever did I find a child wilfully tearing a page, and on the few occasions when it happened the other children were very upset and came to tell me. As we collected more and more pictures I found they became much less careful. The older children—those of seven and over—were able to recognize faces in two-inch snapshots, a feat which seems to me a sign of considerable intelligence since they had never been accustomed to photography. For drawing we made a number of blackboards, and for variety we had sheets of kitchen paper and coloured chalks. When these were first introduced our lame hero of the washtub, Ganesh, sat in a corner of the verandah, thoughtfully making the usual loops and scrabbles that any small child begins with. After a long time,

during which he worked with great concentration, one of us said 'What is your picture, Ganesh?' 'It isn't a picture.' 'Well, what is it you are making?' For a minute he went on with a detachment we grew to know and respect. Then he said: 'It says "O feet of the glorious one, give us a little happiness".'

Some months later, when we extended the school to boys and girls over eight years, I found that these children had jumped the purely scribbling stage completely, and were able at once to draw a realistic picture, very roughly and with less technical skill than an average English child of six, but yet pictures which were no longer symbolic but representative. The Gond women, who have never drawn with any medium but the finger in clay, decorate the walls of their huts with beautiful designs inspired by the jungle which surrounds them. First they divide the wall into panels while the mud is still damp, then deftly they model in the wet a pattern in relief of running deer and antelope, monkeys with their young, trees and moon, flowers, men on horse-

back, anything that their imagination suggests at the moment, except fierce wild beasts whose spirits might come to molest them if their images are brought into the house. A Gond hut, freshly smeared with a coat of white clay within and without is a thing of grace and beauty.

And now to pass on to more academic subjects. We had a supply of thick white cards on which were printed letters of the Hindi alphabet, quite three inches in height. These we put out in rows against the wall and told the children they were for reading. A few of the older ones were anxious to begin to learn; so each day for a short time a group learnt their sounds. Sometimes nobody wanted to learn, so we left them alone. At others, perhaps towards the end of the morning, one child would bring the box of cards and would ask to be taught. After some months it was usual for all the children over seven or eight to ask for the cards every day, and I have sat for a whole hour on the floor practising these sounds and playing reading games with the children before they showed any signs of flagging interest.



In three months, children who had never before seen a letter were reading simple sentences. We had morning school six days a week, and out of these there were many days when heavy rain or fever kept the children away. Besides this, there were days when nobody wanted to read, or when we made expeditions into the jungle to find spoors, or to pick fruit from the wild fig. I think this compares very favourably with the time which English children normally need for learning to read, especially when it is noted that there are 56 letters in the Hindi alphabet. Of course the language is entirely phonetic. The secret of this quick reading was, I believe, that the children started late and only worked when they felt inclined, so that their minds were always fresh and receptive to the teaching.

Writing came more slowly, only a few children showing interest in it, and number last of all. But we felt that the babies would take to both these things more easily when the time should come because they had started off with the apparatus provided, at the right age, and their interest in it was sustained long enough for them to learn the lessons intended.

The latter half of our morning was always spent in hand work or some other form of play. The little ones learnt to cut out, paste, make paper crowns and hats in which they loved to dress up, and to model in clay. We were careful to let the children suggest their own subjects for clay work as far as possible, and we found that they preferred to make just the same things as English children when they begin to work in clay. All made little men, all made *chulas*, the clay cooking circle that every Gond home uses; that suggested pots, pans, bread and so on. A few bigger children tried to make animals, but soon asked for help. One boy invented legs of stick, and of course others imitated. The tiniest children were content to roll the soft red clay into balls and flatten it out again.

The older children were eager to learn to sew, as they saw me continually working at some kind of garment after school hours. So we began, boys and girls alike, to sew strong, homespun, coloured bags for collecting seeds, stones, fruit—any of the little treasures

they usually tucked into a corner of their loincloth. These gave intense delight, and for weeks they made bags for themselves and all the members of their families. By the end, some of them were sewing strongly enough to make a garment. From the beginning we tried to arrange the handwork so that they should have something useful or amusing to take home. The reason for this was chiefly that coming from homes where they had no possessions at all, to school where there were so many attractive things around them, we could hardly be surprised if the temptation to take things away was too strong for them. So we turned the legitimate desire for personal possessions into useful channels as far as we could. Any morning you might have seen a gay group of small boys and girls sitting cross-legged or perched on rocks in the 'den' we had made on a wooded spur of the hillside, working away at tiny coloured shirts or loincloths for themselves or their younger brothers and sisters.

As they sewed, they chattered, and in no way did I find their free conversation essentially different from the children I had taught in England. We talked about home and family; father's work; scrapes they had got into at home; festivals, wild animal visits to the village, and a multitude of other interesting matters. Sometimes they would ask me about myself, my family, and England. As they sat there, their half-naked, lithe little bodies drinking in the warmth and freshness of the hillside, with the sweet scent of wild jasmine all about them and a wide and gracious valley flowing away below to the enclosing mountains, I knew that we could not go far wrong in our education so long as we let these things remind us of the freedom which should be all children's heritage.

I must not spend time on descriptions of the other kinds of handwork we found suitable for these children. It is sufficient to say that we built houses of clay and wattle in the garden; we made kites and flew them in our valley; and we should have started a carpentry class if we had had enough money to buy tools. But that had to wait. And now a word about the imagination of these jungle children. In more

civilized and sophisticated parts of India among people poor, but not so desperately poverty-stricken as the Gonds, I have often found that the children have few games and that their reaction to toys is disappointing. This is not true of Gond children. Their games are, as among our own children, very largely imitative of grown-up life, but by no means entirely. They love to dress up, or to ornament themselves and play at festivals, and there is one regular festival for boys and girls when the boys smear their bodies with ashes and clay, take a begging dish and go from house to house as holy men begging for rice and lentils. This gives them great joy. In the evening the boys take their day's earnings down to a pond outside the village and there make bonfires on which the girls cook the rice and lentils. After a merry picnic they all stay and sing songs and play and enjoy themselves until they are ready to go home to sleep.

This element of imitation of festivals must be used in the school programme if school is to have any relation to the natural life of the children. To this end we improvised big drums for the boys to beat while others danced the traditional dances in the garden. The 'jungle-gym' or network of bamboo poles we set up for climbing was sometimes transformed into a real jungle with bushes from the hillside and here the children played alarming and realistic games of wild animals—roaring, howling, crawling, climbing—with one or more valiant hunters armed with spears pursuing them. It was a pleasure to watch some of the little retiring timid ones forget themselves and shout and leap as they acted the age-long drama of the jungle dweller in his struggle with wild beasts. Games in the sand had a sudden and urgent vogue from time to time, and never did children invent more lifelike jungles, mountains, caves, wells and tunnels.

For a time we had no toys at all, but when a doll and some balls and sets of animals arrived we watched with the greatest interest to see what the children would do with them. First there was the doll—a rather poor thing with an anaemic pink skin. No matter, they loved it from the first moment. Boys and girls crowded around to touch and admire and investigate,



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but the girls were wild with desire. One little girl of about six snatched it up, tied it on her hip like a baby, put it to sleep, took it for a walk, gave it a swing, made it climb the pillars of the verandah (at the moment a favourite occupation) and finally sat lovingly pressing its face to her tiny breast. What more could a little girl do with her doll? Yes, these children of the jungle, aboriginal, primitive, half-starved, fever-ridden, knowing nothing but home and village and the life of the land, were in no respect deficient in any of the powers of mind and spirit which characterise childhood all the world over.

I have tried to give a picture of these children's reaction to education. Let me end with an attempt to describe the material with which we had to work. From a savage we expect savagery, coarse behaviour, insensitiveness, to the finer things of life, and an instinctive brutish mode of living. This you find in some degree among the adults, though I doubt if you would find it any less among the most civilized of races if they had to live under such a burden of poverty and hunger. But the children are

not like this. It was amazing to find how intensely sensitive these children were. Seldom was it necessary to control them with more than a word. A cross look or hasty scolding was enough to provoke a storm of tears and even absence from school for a few days!

Never were children more affectionate or more elusive. This elusiveness was something more than shyness, and it was much more noticeable in the older children, especially the boys. There was something akin to the jungle in their sudden aloofness and their sudden timidity. The thorny problem of manners bothered us very little. In the jungle the innumerable conventions which hedge about the grown-up for the most part do not apply to children until adolescence. But in natural courtesy these children excelled. My speech must always have been comic in the extreme, but the children, free as they were, never made fun of it in front of me. Never once have I felt embarrassment because of the behaviour of either children or their elders. This, I think, is very notable when one remembers the way many people in all classes in

this country behave towards coloured people.

Modesty, I am convinced, is not something we must inculcate in the young unless they have suffered from unwise suggestion in their early years. Jungle children run about quite naked for the first four or six years of their life, and all the natural functions of the body are taken for granted. For all this, at the age of about eight or nine, boys and girls alike begin to want more privacy and to separate according to their sex for bathing. The older children would not think of running about even in the school compound without a loincloth. Whether this was a result of home teaching or whether it was entirely instinctive I cannot tell.

The experiment still goes on, and no doubt those who are now in charge of it will have to revise their methods and their findings again and again. But I am convinced that the 'New Education' which is based on respect for the personality of each child will be the greatest, perhaps even the only fundamental factor in bringing true civilization not only to the jungle but to a barbaric world.



# The White Paper on Educational Reconstruction<sup>1</sup>

## 1. Introduction

WE welcome the purpose of the Government as expressed in the introduction to the White Paper. We agree that 'in the Youth of the nation we have our greatest national asset' and feel therefore that any failure on the part of the State to give priority to the necessary educational reforms would be a disaster of the first magnitude. Unfortunately the White Paper itself lacks the implied sense of urgency and temporises with such phrases as 'the rate at which it will be possible to proceed will depend upon . . . the financial resources available, having regard to our existing commitments, to the new claims we may have to meet, and to such orders of priority as may have to be laid down' (§ 6). In our view a considerable measure of work should be immediately undertaken. For example, preliminary surveys of selected areas, the re-grouping of certain Local Education Authorities, the setting up of experimental multilateral schools, and the incorporation of educational plans in all schemes for rebuilding. Further we consider that at least an interim report from the Fleming and McNair Committees should be secured before the Education Bill is presented to Parliament.

It should be made possible to raise the school leaving age to 15 within six months of the cessation of hostilities in Europe, and to 16 three years thereafter. Concern is expressed in the first paragraph of the White Paper that nothing should be allowed to impair the 'social unity within the educational system'. This will necessitate equality of educational opportunity for all children at all stages irrespective of the financial position of their parents, but complete unity cannot be achieved without other measures of social reform. Within the educational system itself social unity will demand parity in the size of classes between primary and secondary schools and the withholding of state financial aid from any school to which entrance be dependent upon any other than educational considerations.

## 2. Full Time Schooling

We welcome the pronouncement in § 20 that 'a system under which fees are charged in one type of post-primary school and prohibited in the other offends against the canon that the nature of a child's education should be determined by his capacity and promise and not by the financial circumstances of his parent'. This must surely mean *the complete abolition of fees in all state-aided schools including Direct Grant Schools*.

After the submission of development plans by the Local Education Authority the White Paper proposes that an education order for the area should be made out by the Board of Education which will contain a time-table to which the authority will be required to conform. *In our view the time limit set should be the same for all areas so as to secure conformity in educational advance.*

We commend the extension of Nursery School provision (§ 25) and the bringing of pressure upon the Local Education Authorities to increase the number of Nursery Schools. We would suggest, however, that Nursery classes in Infant Schools are no substitute for a properly staffed and equipped Nursery School. The suggestion that provision should first be made 'in the poor quarters of the towns' directs attention to the use of the Nursery School as a palliative for bad social conditions, rather than to its educative aspects. The latter are of such importance that the *number of nursery schools required should be related to the size of the child population of the appropriate age range rather than to the economic conditions of the home environment*. Moreover, the needs of children under 7 years of age could best be met in a school continuously attended from 2-7 years, in which no drastic change of treatment occurs at a particular age.

The report rightly states that 'the junior schools for children between 7 and 11 have tended to be the "Cinderellas" of the public system of education' (§ 15) and proposes 'to secure a progressive reduction in the size of classes'

(§ 26) as the supply of teachers and buildings permit. But if the stigma of inferior status is to be finally removed a far greater measure of parity between the primary and secondary stages must be secured. For example, there should be no distinctions of salary and status between teachers, a far more generous provision of equipment should be adopted for the primary school, and there should be no suggestion of housing the junior school in old and obsolete buildings while making modern buildings available for schools at the secondary stage.

We consider that the problems involved in the re-organization of secondary education can best be solved in a school of the multilateral type, which need not be larger than many existing secondary schools. This will help to overcome the social distinctions prevalent in the old system, enable a maximum use to be made of new methods of diagnosing individual aptitudes, and secure that every pupil is able to obtain the type of education for which he is best suited without the complication involved in transfer between separate schools. The years from about 11 to 13 should be regarded as a diagnostic period. At 13 some differentiation in the curriculum might be introduced, but intensive specialization should be avoided, a common core in the curriculum should be retained, and every pupil should receive that 'general education for life' (§ 29) which the White Paper states is the aim of the modern school. Individual diagnosis must involve the keeping of cumulative records of an adequate kind. More research into the most suitable form of record is needed, and an opportunity must be given for teachers to become familiar with their significance and practical uses.

In considering the question of boarding schools, apart from those at present provided for the destitute, defective, or delinquent . . . extended provision will be necessary for children from remote homes who are now to receive a secondary education. These would be best housed in a hostel having its own personnel not necessarily on the

<sup>1</sup> This is the Conference Report drawn up and agreed to by the 52 members of the English New Education Fellowship Summer Conference, which met at Wem, August, 1943.



teaching staff, though centralized control and close co-operation is necessary. Boarding fees in such hostels might be charged on a sliding income scale so arranged that poverty should be no handicap.

We also consider that a short period of residential life would be a desirable educative experience for every child, provided that the school is a community and not an institution. Only under such circumstances can a period of boarding school life make a sound contribution to the development of the pupils. An additional advantage might also be derived from transferring country children to a town and town children to the country. For this type of short term boarding education no fees should be charged.

### 3. Religious Education

In considering the section of the White Paper on religious education we wish to affirm our desire to recognise the necessity of spiritual values, to foster a consciousness of community and a belief in the supreme value of human personality. We feel that the content of the Bible, especially of the New Testament, is too little known; and that the schools should provide a knowledge of the Bible as literature and of the historical contribution of the Jews to modern European culture.

But religion is a way of life rather than adherence to a creed, and must express itself as a quality implicit in the school community rather than as an item of the curriculum. Only by so doing can it save itself from the unreality which attends compulsory religious observances. For these reasons we deplore the emphasis placed upon religious *instruction* in the White Paper, which is not, in our view, the right way 'to revive the spiritual and personal values in our society' (§ 36). The White Paper implies that religious education is not a controversial topic and that 'there is a very general wish that religious education should be given a more definite place in the life and work of the schools' (§ 36). This sounds as though parents in general had expressed such a desire, but in view of the admitted fact that only a small proportion of the adult population attends places of worship we doubt the statistical validity

of the 'general wish'. We feel that no valid distinction can be drawn between the propagation of particular sectarian beliefs, and we therefore consider that no denominational instruction of any kind should be permitted in any school wholly or partly financed from public funds. Any agreed syllabus adopted must take a wider view of religion than the study of the Bible alone and should help to bring out the unifying aspects of the great religious faiths. While a comprehensive treatment of comparative religion would be unsuited to the early stages of a child's development, he should come to see that different religions result from a common search after truth and have considerable common elements. Only through such a conception can religion cease to be the fruitful cause of division and strife which it has been in the past history of mankind. If teachers are to be found capable of interpreting such a conception then the existing divinity course in training colleges must give place to a broader course in religious philosophy and comparative religion.

We feel that it is important for a school to meet as a community before beginning the activities of the day, not necessarily to have a formal religious service conducted on orthodox lines, but certainly as a means of affirming a belief in spiritual values. Any attempt to impose an artificial uniformity not expressive of the spirit of a particular school must destroy the reality of this experience. We should therefore resist any attempt to introduce a 'corporate act of worship' on a statutory basis. We also feel that this might operate in such a way as to prevent a suitable and desirable person, who might feel that he could not in sincerity conduct a daily service of Christian worship, from being appointed to a headship. This would indirectly constitute a new kind of religious test (§ 59d).

### 4. Voluntary Schools

The White Paper states that 'there is a wide measure of agreement that voluntary schools should not be abolished but rather that they should be offered further financial assistance' (§ 51). In the absence of any evidence we challenge the basis of this statement

and feel that the agreement only exists among the interests concerned. In the statement that 'the services of the Churches to the community as pioneers in public education . . . cannot justly be disregarded' (§ 51) we deplore the tendency to subordinate the interests of the child to those of institutions, more especially as the whole purpose of §§ 43-51 is to shew how completely these interests have failed to make any adequate provision for the educational needs of the children. The multiplication of types of school made necessary by the maintenance of varying forms of dual control is bound to impede the progress of educational reconstruction in the future as it has done in the past, and on the secondary level it may make impossible the necessary introduction of the multilateral principle. The cost of the supply and maintenance of the original fabric of a school is only about five per cent. of the total running cost, yet this minor contribution is considered in the White Paper as justifying the maintenance of control by the denominational authorities. We note that in 'Aided Schools' and 'Local Agreement Schools' the appointment of teachers will remain in the hands of the existing Managers although the State will contribute from 50 to 75 per cent. of the cost of rebuilding, and even in 'Controlled Schools' the powers of the Foundation Managers in the appointment of an unspecified number of 'reserved' teachers are not defined. In all these cases the property still remains in the hands of the church. Moreover, we doubt whether the safeguards proposed in § 59d would, in actual practice, 'reduce the field of religious tests'. For these reasons we are strongly in favour of the abolition of the dual control system.

With regard to § 61 which deals with the powers and functions of the Governing Bodies of Secondary schools and their relation to the L.E.A. we notice these are to 'vary according to the type of school'. This will introduce an additional source of confusion into the educational system, and we therefore strongly urge the adoption of a common national form of 'articles of government'. In our view, in the constitution of governing bodies statutory provision should be made for substantial representation of the



L.E.A., the parents, and members of the teaching Staff.

## 5. Further Education.

(i) **COMPULSORY PART-TIME EDUCATION**—It is important that in the years 15 or 16 to 18, when young people are being introduced into industry, that the interests of the young people should be regarded as more important than those of industry. We therefore feel that the control over works schools should always remain very definitely in the hands of the L.E.A. The phrase in § 69 'that the hours of attendance at young people's colleges would be taken from the hours of employment' suggests that this is a concession on the part of industry. Moreover the period of attendance of one day a week is, in our view, quite inadequate. We suggest therefore that whilst young people already in employment should start by attending one day per week, all young people entering employment after the raising of the school leaving age to 15 should attend half-time. Some form of financial assistance may be necessary to remove the influence of the economic factor that makes a young person impatient of further schooling.

Vocational training should include the possibility of training for other jobs, and the first year of entrance into industry might be regarded as a diagnostic year from an occupational point of view, facilities being provided for vocational guidance. A primary consideration in arranging courses is that the method of approach must not just be copied from secondary school practice, nor must it be too closely vocational or technical. Emotional as well as mental development must be catered for.

We agree with the emphasis on the paramount importance of English, but regret that there is no mention of science in the list of subjects given in §§ 73, 74.

An understanding of the meaning of citizenship is also important, but this must not be attempted through a scheme of instruction worked out on the basis of adult conceptions. The imparting of knowledge about the social structure must be linked to the young person's own social experience. As a stimulus to sound emotional development opportunities for individual expression in

art, crafts, and music should be provided, and there should be adequate scope for activities organised by the young people themselves. We recommend that the beginning of young people's colleges should not be delayed until elaborate buildings can be made available. Particularly for young people of this age there is much to be gained from a common effort of improvisation, though this should not be made an excuse for delaying the ultimate provision of suitable accommodation.

(ii) **TECHNICAL, COMMERCIAL AND ART EDUCATION**—We note with approval that L.E.A.'s are to be required 'to provide adequate facilities for technical, commercial and art education' (§ 80), and suggest that a national time limit should be set for the operation of such a scheme.

(iii) **ADULT EDUCATION**—In relation to adult education we would stress the need for a more informal type than is at present provided. We favour the development of community centres and educational settlements which could become centres of community life providing educational experience in a social background, but we realize that social security must also be provided if the full educational benefits are to be secured. The financial provision made in the White Paper for adult education seems to be hopelessly inadequate for the developments foreshadowed. We note with approval the proposal to set up residential colleges but regret that no indication is given as to the authority whose duty this would be; nor is there any suggestion of financial aid which would enable men and women to leave their ordinary occupation to pursue residential courses.

## 6. Youth Service

We do not envisage the continuance of youth service as a separate unit of organization, preferring to see it grow spontaneously in connection with the young people's colleges and adult education. We would suggest that young people should know that whenever they feel the need to associate for some common pursuit, accommodation and advice would be readily available.

There is a danger in the setting

up of a multiplicity of separate educational units, and we would recommend that young people's colleges, technical colleges and adult education centres should be linked together to form a common educational and social centre. The recreative needs of the young people might necessitate the provision of holiday camps run on a non-profit-making basis.

We notice that the White Paper makes no mention of the future of pre-service units which have the support of a large proportion of our young people. It is considered that their immediate success is mainly due to the incentive provided by the war situation. In a reconstructed post-war world this incentive will no longer be present and the fruitful educational functions of pre-service units will be better fulfilled by young people's colleges and youth activities.

## 7. Health and Physical Well-Being

Stress should be laid upon the need for a more thorough provision for medical inspection and treatment at all stages from the antenatal clinic onwards, all gaps being avoided and the emphasis being upon preventive rather than remedial measures. We would urge that a doctor and a psychologist should be in intimate contact with every educational institution so that pupils and teachers could seek help when necessary from persons already known and accepted as friends.

There should be at least a yearly medical examination, and the medical record cards should be available in all schools for the information of the staff.

We would press for the provision of free milk and meals and urge that school meals should be served under such conditions as to make them a valuable form of social training, and that adequate staffing should be made available.

With regard to handicapped children (§ 97) it is felt that there is a great need for special provision for the group of backward children for whom no suitable provision can be made in large classes and who experience continual discouragement and make little progress. It is felt that it would be better for them to receive special treatment in an ordinary school in a small



class than to be transferred to a special school. This special class should be in the hands of a teacher who had received the necessary training.

We are also concerned about the welfare of children in various types of homes and institutions, for example, orphans and destitute children. We feel that the L.E.A. should be required to provide as far as possible an adequate substitute for normal home life.

## 8. Access to Universities

The scope of university work should be broadened so as to reflect the wider curriculum of the multi-lateral school at the university stage. Entrants to all universities should be selected on purely educational grounds. Undergraduates should preferably live away from home and should receive financial assistance to make this possible. There is a pressing need for the modification of scholarship examinations so as to eliminate the tendency to premature specialization. Such examinations should be approximated to the arrangements for the existing Special Place examination—that is, all candidates of a suitable standard should automatically gain admission and should receive adequate financial assistance in all cases where this is necessary.

## 9. Recruitment and Training of Teachers

We note with approval the suggestion in the White Paper that an increased supply of teachers must not be obtained 'at the expense of lowering existing standards' (§ 100). In our view, if short intensive courses of training are used to meet the immediate and pressing demand, teachers so selected should receive an adequate training at a later date.

The White Paper states with regard to the McNair Committee that it 'is not possible to predict what the recommendations of this Committee will be' (§ 101). We feel that it is a serious weakness that recommendations on this vital matter were not obtained before the issue of the present reconstruction proposals.

We agree that 'upon the quality of those who staff the schools' (§ 100) will depend the success of

the proposed reforms and would therefore urge again that at least an interim report from the McNair Committee should be made public before legislation is introduced. We reserve therefore our comment until the content of these recommendations is known.

We would, however, draw attention to the fact that there is no section in the White Paper dealing with conditions of teaching, salaries, sabbatical years, the marriage bar and ease of transfer, all of which will seriously affect the recruitment of potential teachers.

We note also that denominational control of teachers' training institutions is still a serious factor and would urge its complete abolition. The training of leaders for youth service should be integrated with the training of teachers and the scope of the training colleges should be correspondingly widened.

## 10. Independent Schools

We approve of the intention expressed in the White Paper 'that every independent school shall be open to inspection by the Board' (§ 110). In our view no independent school that requires state aid should be allowed to remain outside the state system. Full scope for experimental work should be given within the state system, and as this work develops the private experimental schools should be eventually assimilated.

## II. Units of Local Education Administration

We welcome the proposed regional grouping but consider that the optimum size of an administrative unit which is 'conducive to efficient or economical administration' should be determined (§ 117).

Further, such regrouping should take account of any plans for the reconstruction of residential areas.

## Appendix—Finance

In our view the lack of a sense of the urgency of the problem is evident from the financial tables included in the appendix. In particular the proposed expenditure upon technical and adult education would appear to be grossly inadequate compared with the amount of necessary provision. All the

reforms are contingent upon the financial proposals, and we suggest that these should be on a much more generous scale, especially in the first few years after the war. The estimated expenditure in the fourth year (*i.e.* actually five and a half years after the end of the war), 17.3 £ million, should be the minimum proposal for the first year; and expansion to several times this amount should be envisaged within four or five years. With such provision, adequate education in this country could be secured, and the future of this country assured.

*[Further copies available from the English New Education Fellowship, Cleve Cottage, Cringleford, Norwich, 3d. each, 4d. post free; postage paid on one dozen or more copies].*

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In July a special meeting was called in London by Sir Fred Clarke and the N.E.F. Deputy Chairman, Mr. Lauwerys, to discuss the future of the international work of the Fellowship. The following extracts are taken from the short report of the meeting:

'The Chairman opened by saying that there were two types of international organization required in the field of education:

- (1) an organization set up by co-operating governments;
- (2) an international organization of an unofficial and voluntary nature which would stimulate government action and provide the driving power behind it.

'This second type of organization would be a link between countries. It would concern itself with the *human interests of children above national ideologies* and with education based on a broad conception such as is expressed in the first paragraph of the Fellowship's revised Statement of Policy (see below).

'The Fellowship in the past had fulfilled many of the functions of this second type of organization. In the future it would develop both a short and a long term policy. The former would help to prepare for the transition from war education to peace education; the latter would take up the question of the purpose and content of education.

'During discussion the point was made that we are now engaged in a race between democratic education and the forces that made the war. To deal with these we had to get right down to the infants' school (and even further). Only through education in its widest sense could we hope to produce a society capable of making proper use of the machinery for international co-operation which is now being set up in every field. A voluntary international organization would concern itself with the solution of educational problems that are common to most countries.

'It was borne in mind that education is mainly a local, or national, service and that the main drive in education must come from within the nations themselves. What is envisaged is "a series of parallel efforts, national in their application, but guided by a common world-view." There is no question of one nation, or a group of nations, propagating its methods throughout the world. There are, however, concepts which are not local (e.g. tolerance, fair play), a few principles upon which we cannot bargain. These principles had to be agreed upon and given a chance to develop in schools all over the world.'

A Guiding Committee was appointed to advise Headquarters. During the meeting a revised Statement of Policy for the N.E.F. was outlined and will be submitted to the Executive Board and to National Sections. The Statement is as follows:

It is proposed that the International New Education Fellowship shall be concerned with problems that arise in directing education throughout the world along the lines of a liberal philosophy of man and society. Education so concerned would try to secure for all children a happy childhood and a satisfying youth and would seek to provide opportunities for all to develop their individual capacities as well as to ensure that there shall be an increasing understanding of the ideal of world citizenship and the need for international co-operation.

The purpose of the international N.E.F. shall be:

1. To create bodies of public opinion in support of all efforts to further, through education, the free development of individuals and the freedom and well-being of communities.
2. To encourage, through educational activities, those qualities which favour peace and international co-operation, such as tolerance, understanding and goodwill.
3. To investigate the problems arising in the effort to direct education towards these ends.
4. To communicate as widely as possible the results of such investigations and in general to maintain co-operation between groups working in various countries for the same general objects.
5. To organize international conferences for the discussion of common interests and problems.
6. In situations where co-operation between particular governments has become difficult, or impossible, to endeavour by informal contacts in the spirit of the Fellowship to prepare opinion for the resumption of relations.

It should be emphasized that in the effort to pursue these ends the N.E.F. while reserving its right to freedom of action, will endeavour at all points to co-operate with others working in the same field, realizing not only the dangers of wasteful overlapping, but also the need for the concentration of informed voluntary effort behind the measures of reconstruction which governments are now planning.

CLARE SOPER

(International Secretary)



# Book Reviews

**The Education of the Countryman.** By H. M. Burton. *International Library of Sociology and Reconstruction.* (Kegan Paul, Trench, Trubner & Co. 15/-).

This is a frank and courageous book by a serving administrator who has an intimate knowledge of country schools in more than one English county. Mr. Burton weighs the pros and cons of village education fairly and honestly and if the revelations come as a shock to some people and they are moved to enquire further, then I believe his purpose in writing the book will have been served. For he is deeply conscious of urban ignorance, not only of country schools but of the real English countryside. His whole case is that the countryside has not had a square deal and the quality of country education has been closely linked up with urban evaluation of rural life and the amenities it deserves. He wants an improved rural system of education to foster and maintain a healthy, vigorous and alert country population, but he does not fall into the error of assuming that education can do the job unaided. The rehabilitation of the English countryside must be firmly based on a whole series of reforms. The condition of the agricultural worker must be permanently improved, the farmer must be given long-term security comparable to that enjoyed by other business men, the ordinary people of the countryside must establish their right to the amenities by which alone a decent, modern, civilized life can be led. In short, some balance must be restored between town and country. And early on, while that balance is being struck, the country child should be granted his unquestioned right of equal educational opportunity with the town child.

Mr. Burton is no carping critic. No man could have written so lively and intimate a study had he been out of sympathy with his subject. Moreover, the author believes that a reorganized country school will have a most valuable and salutary contribution to make to the future of public education. But this deep and ultimate faith in the lasting values of country education does not prevent a scathing indictment of many things as they exist to-day. Many country schools were generously built under Church influence before the State made any direct provision for public education. Consequently many country school buildings are outmoded and out of date. The ecclesiastical type of building 'with its steeply pitched roof and lancet windows beginning five to eight feet from the ground' does not provide either adequate or suitable accommodation for our children in 1943. Many of the

schools are badly sited; playgrounds are dangerous and often, in wet weather, completely unusable; heating is inadequate; sanitation is primitive and there is none of the comfort and convenience that children and teachers alike have a right to expect from buildings provided for public instruction. If one is interested in a study in contrasts there is as much diversity between the old country school and the fine new country senior schools as there is between an early nineteenth century textile mill and the lovely creations of glass, steel and concrete which are the factories of the Great West Road.

In the new senior schools of the countryside the teachers are trained and certificated, as are practically all town teachers. But most country schools are small schools and, says Mr. Burton:

'The rural authorities cannot afford certificated assistants in small schools, so that the majority of our children in these schools do not come under the influence and guidance of a trained teacher until at least two and possibly six years of their school life are over, a fact which is not widely known or appreciated.'

The assistant teachers in country schools of this type are either 'Uncertificated' or 'Supplementary'. 'The uncertificated teacher must have secured a School Certificate or its equivalent' . . . and her salary can never exceed about £3 a week. The 'supplementaries' are not being replaced. The only qualification asked of them was that they should have been vaccinated! Many of them have given yeoman service, but it is right that they should go.

The root of much of this trouble is finance. The proceeds of a penny rate in the countryside is low and some system of equalization is necessary to enable a rural authority to provide for its children educational facilities—elementary, secondary, technical—equal to those provided by the well-to-do urban authorities for their children. Mr. Burton has not been daunted by the difficulties and complexities of this rating question and his chapter 'A Note on Finance' is most suggestive.

Mr. Burton has valuable suggestions to make on curricula, the training of teachers, and indeed on the whole content of rural education. Readers of the *New Era* will be particularly interested in his stress on an unacademic and realistic approach to 'activities and studies' in the school of the future.

'The important thing is that the new approach will attack the children where they are most vulnerable; it will recognize certain inevitable and inexorable steps. Discover the child's instincts—æsthetic, creative, acquisitive, and so on; give him work which satisfies these instincts and engages his abilities; see that that work involves patient endeavour in the fundamentals, so that he masters these fundamentals as a means to an end, and not as an end in themselves; and sure enough he will acquire, almost unwittingly, knowledge and facility and enthusiasm such as were formerly thought to be quite beyond him.'

There is shrewd and balanced comment on religious teaching, a reasoned plea for more L.E.A. assistance for the adult education work of University Extra-Mural Departments and the W.E.A., and a most stimulating discussion on agricultural education. Of particular importance is Burton's suggestion for a National Certificate in Agriculture comparable to that excellent institution, the National Certificate in Engineering, and in other professions. The agricultural industry and the education authorities, both local and central, need to be brought together in a closer relationship, and the joint working of a National Certificate scheme would do much to further this. Mr. Burton has written an important book which will find its niche for many years to come amongst the educational literature of the English people.

E. H. Littlecott

**Clubs and Club-making.** Issued by the National Association of Girls' Clubs. (University of London Press. 2/- net).

This admirable handbook has been compiled from material previously issued in the form of pamphlets during the last two or three years. The writers are all people of great experience in practical club-making and in the administration of the Service of Youth. They make a strong team. The book is clear, brief, and full.

It is observable that at the present time many people show a desire to take part in this form of work among adolescents. The much-publicized, ambiguously-named 'Service of Youth' is to some of these potential helpers a field for social experiment. Some see it as a way of escape from their own frustration and loneliness. Others see a mission field to be evangelized. Some are restless, some curious, some benevolent.

This is a book to be given to any one who contemplates leading or helping in a club. The authors describe a job of work, necessary work which has to be done. What do you do first? You survey your neighbourhood; you interview a great many people. You make sure that your club is needed. You hunt for premises. You give much thought to drains, cloakrooms and lavatories. You study gas rings and the placing of power points. You bring colour and space into small dark cluttered rooms. And then there is the question of grants . . . The planned labour of running a club is not sentimentalized or beglamoured. Two factors should prevent discouragement in the reader. In the first place, the book is exceptionally satisfying precisely by solving the problems which it postulates. The would-be leader is taken stage by stage from the preliminary



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enquiry in the neighbourhood to the opening night of the new club; to the first organized week-end; the first general meeting; the first party; through the building of the programme and slow growth of self-government. Whether a one-night-a-week club for a dozen girls is under consideration or a seven-night-a-week Youth Centre for hundreds of boys and girls, the principles and basic practice are here.

It is unfortunate that the conclusion on 'Leadership' should fall below the rest in lucidity and power of conviction. Analogies of bud and blossom and rising sap (even when they emanate from the Board of Education) do not genuinely illustrate the delicate adjustments of the adolescent personality. Nevertheless, there are observations of great value to be found in this section: progressive changes in relationship between the adult leader and the maturing boy or girl; the emphasis upon the function of the adult helper to enrich the common experience of club life; the advice to the leader 'Kick your own pedestal from under your feet . . . by always being in everything with the members, alongside all that is going on'; the demand made upon the leader to 'share . . . living and loving with the Club'.

It is interesting to run one's eye along the club leader's bookshelf to-day. The recent acquisitions make a good showing. There is Miss Jephcott's wise and astonishing *Girls Growing Up*, Dr. Brew's brilliant *In the Service of Youth*, and Miss Edwards-Rees' manual *The Service of Youth Book*, invaluable as a work of reference with its sound sense, excellent bibliography and lists of useful organisations. To this we can now add *Clubs and Club-making* as basic to them all.

Marjorie Tait

### The U.S.S.R.: Her Life and Her People. By Maurice Dobb. (University of London Press. 3/6 and 4/6).

Mr. Dobb has provided for an urgent need in our schools for correct factual information on the U.S.S.R. Although in Britain we have been awakening to the fact that the Soviet Union is a country of tremendous interest and importance to us, there has been very little written for school children to give them a clear picture of how our ally lives and works.

Mr. Dobb has written simply, for children of secondary school age, on all the questions about the U.S.S.R. which children most often ask; of

what old Russia was like, of what the Soviet revolution really was like, and how it took place and who led it. He has given two interesting chapters on the economic geography and the economic system, explaining how Soviet industry is planned and how the factories work, how wages are fixed and how much say the Soviet workers have in the running of the country. He also shows how collective farms are run. One chapter describes the political system, who governs and how, and explains the Soviet Constitution.

There is a section on education and culture, including the theatre, cinema, music and books, and finally the author deals with the U.S.S.R. and her neighbours, the war of to-day, and the Anglo-Soviet Alliance.

The book is printed on excellent paper and plentifully illustrated with photographs showing every aspect of Soviet life. There is a suggested list for reading at the end and a good index. All these go to make up a good textbook which should be in the geography room of every secondary school. We still have far too many text-books in our schools which give a distorted and inadequate view of the U.S.S.R., and it is time to reject them in favour of one which gives correct and carefully checked information.

D. L.

[The following reviews have had to be held over and will appear shortly: REFLECTIONS ON THE REVOLUTION OF OUR TIME, Harold J. Laski, Allen & Unwin, 15/-; EDUCATIONAL LEADERSHIP IN THIS EMERGENCY, William G. Carr, Oxford University Press, 6/-; PILLARS OF SECURITY, Sir William Beveridge Allen & Unwin, 6/-; POO-TSEE, Bettina, Chatto & Windus, 6/-.]

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# THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

NOVEMBER 1943

Volume 24, Number 9

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## The Work of the School Psychologist A. H. Radcliffe

It is sometimes proposed that each school should have its own psychologist, or at least one member of the staff with comprehensive psychological training who will help to produce 'integrated personalities'. It is the object of this article to examine this proposal and draw attention to the dangers we run if we aim at the adjustment of personality to a defective social set-up.

What is an integrated personality? We can answer at once, 'One which is at ease, or in tune with itself'. But in this reply there is the suggestion of something, if not static, at least more or less completed; whereas surely the integrated personality is fully dynamic, one in which the conative impulses have full and adventurous play, one in which, while there may be no actual conflict, there are all the tensions, which, when they are properly adjusted, result in the development of the personality itself.

Viewed in this way, this business of being at ease, in tune with one's self, is not static; it is a continuing energizing process, which produces individual integrity arising out of individual integration. It may have little to do with the so-called integrity which is based on conformity with the rules of a codified morality. Indeed, when this conformity is no more than the result of fear of not conforming, it is the very negation of integrity and of freedom.

In practically all discussion of freedom, one is aware that people

think as a rule only in terms of freedom *from* something, from restraint or restriction, of the absence of any form of external interferences. If, instead of this negative concept, we adopt as a working definition of freedom 'the unhampered development of the personality', we must note that this development is the resultant of forces in opposition, not of the triumph of one set of forces and the elimination of another. It would appear then that, if we are to have a positive conception of freedom we have to resolve the paradox of freedom *based on opposition*.

MAN is born an individualist. But he is born into society. The process of socialization, beginning in the nursing period and carried on into the period of habit training, is one of tension and conflict. The child finds he must increasingly give up infantile sources of pleasure if he is to give his mother pleasure, as he feels he must do to ensure her love without which life would be unbearable. If this period is successfully negotiated, and carried through in a spirit of co-operation between parent and child, the first stage of personality integration is attained, and the child gives the impression of a free and happy young animal.

If, however, there is on the part of the mother any of the common faults of spoiling on the one hand, neglect, rejection or cruelty on the other, the tensions develop into actual conflict, which will express itself in tantrums, wetting, soiling,

etc., and internally as repression, and the various other patterns of ego defence. This child is not free in any sense. He is fighting society and, worse still, himself. Integration is impossible.

The former child, free from its own conflict, secure in his psychological bases, enters gladly into all the exciting adventures of experience. There is no adventure for the other. He consistently fights a losing battle to secure the bases: he cannot but lose, for he is at war, not only with society, but with himself. He may accept the inevitability of the treatment to which he is subjected, and may conform to patterns desired of him. In doing so, he will cease to be troublesome to others and may well be regarded therefore as an adjusted child. But unless he shows also a desire to accept experience gladly, if his conduct is marked by evasion, phantasy and the like, life for him is merely a process of trying to keep the bases secure. Adjusted to his pattern makers he may be: adjusted to himself he certainly is not.

When he reaches adolescence, the 'integrated' child referred to earlier, while, of course, finding many problems to solve, will show tendencies towards co-operation and free adventure in idea and action, and will give evidence of adjustment; whereas the mal-adjusted child will appear rebellious, or shut-in. But the situation at this later stage is complicated by the power of reasoning. Conduct will be motivated, not merely by



the need for instinctive emotional satisfaction, but by emotional satisfaction on the intellectual plane also.

The young person becomes intellectually aware that anarchic freedom is impossible. He knows that limitations imposed on personal freedom by society are essential, firstly, to make any kind of freedom possible, and secondly, to avert the unbearable isolation into which every individual would be thrust by anarchic freedom. Even though this be intellectually accepted by the maladjusted young person, he will not be able to formulate his conduct thereby. His irrational drives will be too strong for him, and the war within himself will be intensified by the now conscious recognition that he is apparently incapable of controlled, purposive and adventurous action: that while others appear to be able to *leave themselves alone*, he must act defensively; while they are reasonably even-tempered and spontaneous, he is by turns aggressive, moody, evasive or unduly boisterous. Here we have the very antithesis of integration, and hence the very negation of freedom.

The adolescent who is freed from internal conflict is free to accept the dictates of his intelligence, instead of allowing his intelligence to function as the rationalising slave of his irrational drives. He is free to *welcome* the limitations placed upon anarchic freedom as means whereby, his psychological bases being secured, he can pursue adventurously, both his individual development, and activities which, being designedly of service to the community, identify him with his fellows. This is positive freedom, freedom with, and yet from one's self, freedom not merely to 'do' but to 'be', not merely to 'stand' free but to 'go' free.

Another factor of outstanding importance in the maturing adolescent has to do with the fuller implications of adjustment at this stage. Without adjustment to oneself there is no integration, no freedom. But how far can we expect of the healthy adolescent adjustment to current standards of conduct, current values and laws? The individual who is positively free cannot live in, and must not accept, a static or retrograde society. The very essentials of self-adjustment in such circum-

stances is going to drive him into non-conformity, perhaps into rebellion. Adventure, that essential of the free life, must for him include an endeavour to change the values by which men live. He cannot be content merely to adjust himself to them. I am making out no case for the one who rebels for rebellion's sake. He is a maladjusted person at war with himself, and so at war with society, seeking to disrupt it from without. He is a case for the psychologist. The true rebel knowing the value, the essential indispensability of society to his own development, seeks to modify it constructively from within.

Adjustment then, in the person whose reasoning faculties are now developed, means more than it did in the child. The child, we said, if adjusted, will not fear to meet and accept experience. The adjusted young person will go further: he will not fear to seek to *modify* experience where such modification is obligatory to the maintenance of his own fundamental integrity.

At all stages of development then, we see that integration, freedom and adjustment go hand in hand. Our task now is to explore the field in which a school psychologist might presumably operate to assist in the setting up of personalities which are integrated, or free, or adjusted.

SOME essential qualifications of the school psychologist should first be stated: (1) He must be trained academically and by practical experience to deal at least with mild psychological problems; problems, for instance, arising out of, and associated with scholastic retardation, and problems expressed symptomatically in petty pilfering and the like. (2) His own psychological adjustment must be easy, manifesting itself in an applied social philosophy of freedom. (3) His attitude towards the pupils must evince a nice balance between sympathy and detachment: he must be accepted easily as a friend but must not allow himself to become emotionally entangled. (4) He must recognize that his task is to look *at* possible cases rather than *for* them. The more he can become an unobtrusive influence making for the removal of needless tensions in the school, and the less he is regarded as the person one has to see when not at ease in the com-

munity, the more valuable he will be.

His duties at all stages from the nursery school to the close of the primary stage become reasonably apparent from this summary of his qualifications. He will have to diagnose retardation problems and deal with them, usually in conjunction with other members of the staff. Where behaviour problems arise, it will be his task to contact the parents and interpret the home situation, and to suggest such modifications of the pupil's circumstances at home and school as shall ease the emotional situation. Later, during the 'diagnostic years', *i.e.* between the ages of 11 and 13 roughly, he should be making observations, collecting data, making tests, consulting records and so on; so that at the end of this period, further education can be planned according to individual capacities and aptitudes.

At the post-primary stage the school psychologist will have to help with the problems of adolescence, but these have probably been unduly stressed. One hears of vital changes in the personality, of violent upheavals, and deep-rooted disturbances. It is probably more true to say that the personality presents new manifestations, or modifications of its earliest manifestations, during a period of testing, inescapable owing to the incidence of puberty and a changing social awareness. The adolescent who enters this period with tasks in view which, because they accord with his inclinations and capacities, consistently provide tests which are both goals and triumphs, is more likely to deal effectively with emotionally charged situations than one who is already disturbed by working against his own grain.

Some of the problems of adolescence need never arise, but many, of varying degrees of acuteness, will remain. It is in dealing with these that we must consider the position of the school psychologist in greater detail: it is here that he will be least certain of his approach; here where he may find it most difficult to assist the pupil to win through to adjustment, integration, freedom.

The question is being asked, apparently with increasing frequency, 'Would the inclusion of psychology as a curriculum subject at the adolescent stage be desirable? Would it assist in the resolving of



conflict, or the reverse?' America votes for inclusion. But then, as D. W. Brogan says, 'The U.S.A. takes education very seriously, almost too seriously, tacitly assuming that all that is worth learning can be taught—and needs to be taught.'

To the lay mind, social psychology is tending to oust individual psychology as the subject of primary importance. Community attitudes to matters which are basically psychological are being recognized increasingly as socially conditioned. It may well be that the American approach is right for America and the British for Britain. We can hardly picture a British youngster consulting the teacher of psychology about his personal worries in much the same spirit as that in which he visits the Maths master for help in a baffling problem in Algebra. Yet we are given to understand that, in many high schools in America, something very much like that does happen; and since we are not Americans, I think we must withhold judgment.

What then should be done in the British situation? My own opinion is that psychology can and should be taught, not directly, but incidentally, to shed light on problems as they arise, and in response to the demand for more which this method seems to induce. How will the problems arise? Can those which are known to exist be brought to the surface without the pupils' suspecting adult prying? If such suspicions are aroused, whatever comes to the surface will not present a true picture. We have, however, an ideal method to hand; the method of informal discussion.

Boarding and day schools, we should note, present different sets of conditions. The former should have their debating societies, discussion groups, etc., meeting out of school hours. Free interchange of ideas among the pupils themselves, and between pupils and staff should therefore be fairly common. The day schools may or may not hold such groups during school hours. If they do not, they should make provision somehow for this free interchange of ideas. Quite apart from its value as an educative process of the highest order, its effect on a tied-up adolescent is often cathartic; it frequently provides answers by chance to questions which are bothering young people but which they hesitate to

ask; it induces an atmosphere of mutual trust, if wisely conducted, between staff and pupils which is essential if the adult is to be accepted as a useful consultant.

Sooner or later a topic will arise demanding a psychological handling. Punishment, finding the right job, the fixed ideas of adults are among the many that I have had to deal with. The word 'psychology' is not used deliberately, psychological theories are not propounded in detail, nor in any sense does one 'lay down the law'. Rather does one intimate that there are data which so far have been overlooked, and which must be included if a right decision is to be reached. The help given, the enlarged outlook evoked, is usually welcomed; but any attempt to impose a point of view, unless there are acceptable grounds for such a course, is viewed with suspicion, possibly with resentment. The adolescent must feel the resolution of his problem within his own personality: he can accept nothing less.

Already then the teaching of psychology has begun, probably without any awareness on the part of the pupil. But, as previously indicated, he is likely to ask for more of this kind of thing. He will come privately, or with a few select friends, possibly rather shyly, to discuss matters with the person who appears to have ideas without wishing to thrust them down anybody's throat. One day the word 'psychology' will come out, and the adult may not be the first to use it: all the better if this is the case. But now psychology is regarded as the subject which seems to have most of the answers, and one can be less tentative.

Even now, however, the time has not arrived for the inclusion of psychology as a curriculum subject, in my opinion. Psychological matters are most profitably discussed only when the mood is attuned; and there is no guarantee that mood and a time-table period will coincide. On the other hand, when a class or group is warmed-up by discussion, and progress depends upon the introduction of psychological considerations, one can go ahead and quite probably do some direct teaching, while still avoiding dogmatism of course.

Obviously the school psychologist will still be the consultant in matters of vocational guidance;

he may have individuals showing signs of maladjustment referred to him by other members of the staff, or may invite such pupils himself to come and see him. In these more intimate contacts he will be greatly assisted by the friendly relationships already established by free discussion and requests for advice and opinion. But this full consideration of his duties raises the question, 'What should be his position on the staff: should his be a full-time appointment or should he also do some teaching?'

I feel that we know too little at present to give a categorical answer: under any circumstances, the size of the school will be a conditioning factor. What is essential is that the pupils should feel that there is about the place an unobtrusive friend who belongs organically to the school community. I rather fear the possible aloofness of the person with a full-time appointment. Participation in the actual teaching removes this objection at all stages, while at the adolescent stage, it also creates opportunities for the desirable initial discussion. Ultimately, of course, all depends upon the person appointed. But we cannot leave the matter just there. Such knowledge as we have of experience already gained by those who have ventured tentatively into the field must be sifted, so that when appointments are made, those who have to do the work may be able to function in conditions which, at the moment, are considered to be most conducive to success.

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EDITED BY E. W. WOODHEAD

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# The World Around The Corner

Marjorie L. Hourd

THE aim of English teaching is constantly put before us. From the Board's Report in 1918 to the recent Norwood Committee's Report, the injunction is: Teach children to think clearly and to express themselves clearly. This has, of course, been the aim of all good teaching for many generations, yet we have failed. Why and how? We need to look into this.

Every week new books on English method appear, all earnestly trying to find ways of producing this clear expression. I have such a book before me now. In a chapter on 'style' the writer gives an exercise in which, after studying a passage from Dr. Johnson, the girl or boy is asked to write a passage of his own in 'the great whale' manner—then to turn a familiar nursery rhyme into journalese. The book has many ingenious suggestions to help the child to escape from his own presumably bad style, by taking off the weaknesses and eccentricities of others. I am not condemning the book entirely; it contains much excellent advice and sound common sense on the subject of writing. But I feel that much of this kind of thing is misdirected. We are assuming that children know nothing about this business of writing until they have been taught the trick. And so much 'method' is often only a vain attempt to split up and examine what cannot be separated *for the growing child*; of making careful preparation to instil in his mind what he already knows or is about to know by the process of maturation.

THUS with most careful devotion  
Thus with precise attention  
To detail, interfering preparation  
Of that which is already prepared  
Men tighten the knot of confusion  
Into perfect misunderstanding,  
Reflecting a pocket-torch of observation

Upon each other's opacity  
Neglecting all the admonitions  
From the world around the corner  
The wind's talk in the dry holly-tree  
The inclination of the moon  
The attraction of the dark passages  
The paw under the door.<sup>1</sup>

'The world around the corner' may be a scientific conception, it may be Einstein or wireless or it

may be a fine metaphor in poetry, or any new synthesis resulting in a new thrust into space and time. It is when making such discoveries that the child reaches the sources of his clearest expression. Here his integration lies. Literature is full of this power of suggestion. In these years between twelve and sixteen, to induce children to copy or imitate or examine passages in the narrow sense is to set a barrier to the development of their own most sincere responses. I will adapt the grave digger's logic from *Hamlet*:

'Here lies the author, good. Here stands the child, good. If the child go to the author (and imitate him), he does indeed drown himself; but if the author come to him (to be imitated) he does not drown himself; is not guilty of his own death.'

Schlegel advised a youthful artist of his acquaintance that he should copy the old masters, not in slavish imitations, but by 'carrying their creations in his heart as eternal guides to his efforts'. Without imitation and suggestion the teaching of English is a sterile promontory. The integration of this subject lies in bringing the suggestions of the writer to the suggestiveness of the child.

MUCH of my time in the all too few English periods allowed to me in the Middle School is taken up with discussions on events in the children's lives; in the world outside, talks on advertising, propaganda, the cinema, the theatre, and so on; in their school life, competition, school rules, punishment, etc. But there is also a 'world around the corner'; and it is my experience that when we allow room for that world to assert itself we are releasing the child's inner world, and thereby reaching the sources of his *clearest* because sincerest expression.

I have forgotten what the lesson was about, something quite different, but this was the home-work. (The average age of the class was 15 years 5 months.) 'Express in verse or prose the ideas brought to your mind by one of the following passages from Eastern poets.' There followed several such passages.

English Mistress, Streatham Hill and Clapham High School

The English and Art boards are side by side in one of the main corridors and frequently we combine their suggestiveness. This week, to accompany the homework, though no one pointed this out, there were reproductions of Chinese studies of birds and flowers, and upon the English board written in beautiful script by the art mistress was Tagore's lovely 'It is not for you to open buds into blossoms', a poem which is itself the most eloquent comment upon the theme of this article. There were some interesting pieces of work handed in. Here is one which came in verse. It was suggested by some lines from the Chinese: 'Oh that with this blossoming plum-branch I could offer the song with which this morning it was quivering.'

## LINES

A fond admirer to his mistress brings  
A plum-branch which now in the garden springs.

He wonders at the meaning of that breeze

That rustled through his hand, and through the trees

To rustle to the end, he knows not where,

—A lover with a mistress does not care.

The blossom waking then was quivering.

Unhappy few who know not what it means!

Have not you heard the joyful voice of Spring

That wakes all living from the land of dreams,

But touches not the dead, lest it should be

Condemned to sleep for all eternity?

Is this pure thought that runs right through my mind?

Or is it knowledge gathered in from time

To help a schoolgirl searching for to find

Some words to vainly try to set to rhyme?

Plum blossom *really* made me think of jam,

So now, again, see what a fool I am!  
D. M.

Another time I read to the class two poems of D. H. Lawrence, 'Snake' and 'Bat'. There was little time for discussion because each poem was read through twice. The homework was to write about any creature which interested them in

<sup>1</sup> Agatha in 'Family Reunion,' by T. S. Eliot.



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any way they chose. I suggested 'Seagull' as a title ; there are always some children whose creativeness is encouraged by limiting the subject, whilst others prefer to find their own titles. There were some vivid descriptions, some in free-verse, others prose studies accurate in detail as Lawrence's poems are. But here is one that had strayed a little, or so at first it might seem. Anyhow the paw has appeared under the door.

### FISHES

WHEN the heat of a July afternoon has reached intensity and the very earth is scorched, the fishes are enjoying a game of hide and seek in the waters of the pond beneath the shady cherry tree. The green grass can no longer resist the sun's glare and slowly, reluctantly changes to brown. The multi-coloured flowers have to admit defeat and gradually, one by one, they drop their heads. Yet still the cool fishes continue their game, dodging among the water lilies and the pond weed, while the wagtails in the cherry tree cast moving shadows over them as they play, flying in and out of the branches. Perhaps the flowers and grass envy those little strips of red and gold weaving patterns on the surface of the water as they play.

Perhaps, even the bracken on the heath beyond the fence is also thinking of those lucky members of God's creation, and longing for a drink.

But that picture does not stay for long, for next morning, the grass, once more green, is wallowing in the early morning dew, and the flowers open once more to brighten the day for us. But what has happened to the tree and the fishes? The tree lies across the pond having been struck in half by lightning during the night. But where are the fishes? Gone, but nobody knows where. The wagtails have gone to look for them but they cannot find them. Perhaps the grass, flowers and the bracken on the heath are sorry for the tree, but who cares about the fishes? They have had their day, but never again will they be able to tantalise as they dart among the cool water lilies on a hot July afternoon.

B. J.

IT seems to me that these two pieces of expression might profitably be studied together. Purists will find a split infinitive in the last verse of 'Lines', a psychologist might even detect some conflict there too. But the historian cannot help but detect the Chinese spirit. The Eastern poet has come across

many generations to this English school girl and given her expression. The adolescent dreads being taken too seriously ; she dare not be caught out in 'the world around the corner'—so she beats a quick retreat, and comes back into the safe world of plum jam ; but not before she has, in her own words, gathered 'something in from time'. When I told her how much I liked this piece of work she replied, 'well, now you know, that is how I do my thinking'.

In 'Fishes' the influence of Lawrence can be felt, doing much the same work of release as had the Chinese poet in 'Lines'. Had I set an essay on 'Goldfish' after perhaps reading and analysing Gray's poem, a very different piece of work would have resulted, not, I imagine, so clear and personal in expression. The internecine war which Lawrence felt so strongly in the heart of Nature is here too. In watching the snake he feels a desire to kill in conflict with a desire to let it enjoy its own life. Beryl has described the triumph of the gold-fish, but also their ultimate defeat ; and the storm which has revived the parched earth has killed the tree and the



fishes. This child also is expressing something of her own psychological make-up. I have noticed in her a dread and horror of war more compulsive than the normal fear of aggression at this age. She chose to write up the following passage in her Eastern Poets homework :

'Shadows of pairing swallows cross his book,  
Of poplar catkins dropping overhead,  
The weary student from his window nook  
Looks up to see that spring is long since dead.'

She changed this to :

'Shadows of roaring bombers cross his book,  
Of frightened sparrows fleeing overhead,  
The weary student from his window nook,  
Looks up to see that peace is long since dead.'

Then she wrote :

'Whenever I read about a cloud blotting out something, as this shadow of swallows blotted out the

last element of Spring, I get the feeling of a similar shadow, that of war blotting out the last element of peace. When I read about an eclipse and the moon blotting out the sun and casting a shadow of darkness over the earth, I think of a flight of bombers flying in front of the sun and blotting out the light, casting a momentary shadow over the earth, foreshadowing the hideous shadow of war.'

This child is so occupied in her mind with war and peace that she has chosen to misunderstand the original passage. In the goldfish she had been able to effect a deeper integration of her own thought because the suggestions from Lawrence reached a more unconscious level. I am not suggesting that English teachers should make case histories out of everything which children write. Heaven forbid. But I want to suggest that all thinking and writing of any value effects a subtle integration of the world of ideas and experiences outside the child and the world of his inner personality. It is, how-

ever, partly by reading and absorbing the ideas of others that we learn what it is we really do believe in ourselves. Then we can put forth ideas and call them our own.

'We die with the dying :

See, they depart, and we go with them.

We are born with the dead :

See they return and bring us with them.'

We cannot create out of nothing ; nor can we determine beyond a certain point what our future thinking will be like. We must be as careful of prejudging the future as we must beware of thinking too much in terms of the past. But we cannot escape from the past, nor because we bring up the next generation can we escape the future. This is not, however, a vicious circle, but a circle of a different kind. Integration and reconciliation come when our knowledge brings us to that 'still point of the turning world' where vision is at its clearest because experience has become whole.

## The Small Child's Curiosity

Dorothy Burlingham and Anna Freud

ONE of the benefits which modern education has derived from analytic child-psychology is a new attitude towards infantile curiosity. Whereas in former times parents and teachers used to frown on the child's attempts to know, to find out, to investigate, and to explore, these activities are now understood to be valuable and legitimate activities in every normal childhood. Under the conditions of orthodox teaching methods children were forced to acquire knowledge in which they had no interest ; therefore they remained unco-operative, except when put under pressure. The modern teaching methods of the nursery and infant schools, on the other hand, make a point of being guided by the child's own innate curiosity. The modern nursery school provides toys which take the fact of childish curiosity into account. By playing with them the child can find out what things are made of, how they fit together, what is inside them, how they can be taken apart and put together again, etc., etc. The modern elementary school (see J. C. Hill, *The Teacher in Training, Introduction to Geo-*

*graphy, History, Mathematics, Science, etc.*, Oxford University Press) succeeds in finding methods which turn all necessary knowledge, including such complicated matters as history and geography, botany and zoology, chemistry, etc., from formal subjects into food for the insatiable curiosity of the young child. Nursery and elementary schools of this kind can therefore be certain of the full and willing co-operation of their children. It is in this respect not a case of the child having to adapt his wishes to those of the grown-up world ; these new successes in teaching are due to the grown-up world having for once adapted its methods to the nature of the child.

The position is less happy where cruder, *i.e.* less sublimated forms of the child's curiosity are concerned. As with infantile exhibitionism, these instinctive tendencies neither restrict themselves to nor originate in the realms of play or occupation. They reach out indiscriminately towards the whole surrounding world and express themselves no less insistently on all the materials and objects which are in no way meant for the child's use. The

### Extract from the 30th Monthly Report of the Hampstead Nurseries

infant who is given a Russian doll, or ball, or barrel, is interested to open up and open up until it arrives at the smallest specimen of the series, which is hidden in the deepest inside. But the same urge, which prompts the child to accept this toy contentedly, may prompt it to open up and take to pieces whatever it can get hold of : a woman's handbag, left in an unguarded place, the contents of a sewing-basket or an expensive china doll ; older children may get to work on alarm-clocks, wireless sets or sewing machines with their countless interesting pieces. Such activities are unwelcome and prohibited because they are destructive. In the same manner much of the child's spirit of adventure and discovery is severely restricted by the grown-ups because it is a potential danger to the child's life.

Childish curiosity is still more disturbing and unwelcome on its earlier level where, as sexual curiosity, it is directed towards the body and the intimacies of the parents. The young child gives every evidence of wanting to know everything : how mother and father look when they are naked, or in



their bath, or in the lavatory ; what they do together when they are in bed ; what being married means ; where children come from ; how they are made ; what the differences are between boys and girls. Modern-minded and enlightened parents who try to satisfy the child's sexual curiosity with bits of information, are surprised and distressed at the relentlessness with which the child presses forward from question to question until the answers demanded are far beyond what they had meant to give. When the child is simply refused answers it will spare no trouble to make its own discoveries. Where questioning into these intimate matters is strictly forbidden, the child's natural curiosity will either become dulled or blunted altogether (including those applications of it which are welcome), or curiosity will displace itself with full force onto harmless matters and produce the well-known compulsive and incessant stream of apparently senseless questioning which has always driven parents to despair.

Where parents, without strict restrictions, just fail to provide satisfying answers, the circumstances of the family setting in itself will supply endless material for the child's curiosity. The child will closely observe father and mother in their reactions towards each other ; the expressions on their faces, odd bits of conversation, noises heard in the night, will serve as the ingredients with the help of which the child builds up its phantasies about the intimacies of the parents. Children can be helped or hindered in the fulfilment of their wishes 'to know', but under family conditions they can never be prevented altogether from getting some satisfaction for these desires.

It is recognized that the most 'knowing' children are those of the poorest classes where restricted quarters, beds or bedrooms shared, leave no intimacy of the parents undiscovered. Where children have the freedom of the streets, their range of discovery and exploration is enormously widened. On higher parents ; there is no running about in the streets and all the conventions and decencies which have to be observed oppose the child's curiosity with full force. In rich families the observation of servants and their intimate lives often takes

the place of the observation of the parents in providing knowledge.

### **Childish Curiosity under Institutional Conditions**

This digression into the various forms in which childish curiosity expresses itself under family conditions is necessary in order to understand the position in which the child finds itself in the institution. What is, under residential conditions, the fate of sublimated curiosity which is directed towards toys and learning ? What is the fate of the child's pleasure in adventure and discovery ? What are the possibilities to satisfy sex curiosity ?

**Curiosity directed towards toys and learning.**—For the average family child, whether it can be admitted to a nursery school or not, will decide whether its 'curiosity' can be directed into useful channels ; for the untaught mother of the poorer classes will probably be unable to procure the proper toys and be helpless in directing the child's activities. Residential institutions on the other hand, if they understand the need, have excellent opportunities to offer their children nursery school-life, -toys and -activities. Some of the most thoughtful nursery experts have found that the ordinary residential war nursery, though often handicapped in becoming a real home for the children, can always contain a good nursery school and thus at least satisfy one important desire of the child. It is true that the residential institution does not in this respect offer more than every good day-nursery school. But it should at least make a special point of not offering less.

**The child's pleasure in adventure and discovery.**—Superintendents of evacuated war nurseries have repeatedly described how young children who had never been outside London before their evacuation, enjoyed the discovery of a completely new country-world with all the unaccustomed pleasures provided by plant and animal life. These exceptional circumstances should not lead us to ignore that the institutional child, even though given some outlets for his spirit of adventure which it may have lacked at home, is on the whole segregated, shut off and excluded from most of

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the realities of life. It lives in an artificial world, namely, a community where infants are in the majority and where all the activities of the day are centred round the children. It cannot in this way fail to get a distorted picture of life. It cannot acquire knowledge of the various jobs and trades, except those which deal with children ; it acquires little idea of money, since it is not taken shopping or sent on errands ; it has little conception of where the necessities of life come from, since things are handed out when necessary. The children never see the buying or hear the plans for it discussed. There is little opportunity to be alone, or without supervision, or to wander freely, even within the confines of the house. All this works towards



establishing ignorance of the world and acts directly against the spirit of adventure.

Though less dramatic than the emotional starvation of the child in other respects, this limiting of its life contributes as much as any other factor towards the barrenness of institutional existence.

**Curiosity directed towards sex and family matters.**—There is no other partial instinct of the child's for which, in institutional life, conditions are further removed from the normal.

The child has ample opportunity to collect knowledge concerning the difference between boys and girls, *i.e.* to observe the naked bodies of its playmates. Residential nurseries are, with hardly any exceptions, co-educational, and few attempts are made to separate the sexes for purposes of sleeping, undressing or bathing. The routine of habit training in many nurseries is so arranged that the infants at least are taken to the lavatory at specified times and in groups. Shame about bodily function develops later than usual under these conditions. Whatever may be the matter with the body of one child (circumcision, slight malformation, graver deformities) becomes common knowledge. This does not mean that the infants necessarily form correct ideas of either anatomy or the difference between the sexes. Objective observation conflicts with the results of phantasy and imagination. Young children hold their own theories concerning the use of the various parts of the body and the difference between the sexes and its origin. When what they think and what they see does not coincide, their phantasy usually proves stronger than reality.

According to our observations, infants first notice the difference between boys and girls between the ages of 1½ and 2 years. In two cases little girls gave obvious signs of distress when noticing a boy's genitals at that age. Children often react to these first observations in a negative way: instead of remarking on the difference in the genitals which they have noticed, they stress the fact that some other parts of their bodies are alike. A special interest in each other's navels and breasts is shown by many of our children between the ages of 1½ and 2 years.

(i) Babette (15½ months) and Christopher (17 months) were potted next to each other. Several times Babette lifted Christopher's vest and touched his tummy. Christopher pushed her away angrily each time and pulled down his vest, until she gave up.

A week later, she and Rex (13 months) were both naked on the changing table at bathing time. Babette noticed Rex's breasts. She pointed to them repeatedly and said something in her baby language. She kept looking at the nurse questioning, 'talking' all the time.

A day later, she and Rex were again bathed at the same time. She discovered her own navel and again looked at the nurse and at it alternately for a long time, 'talking' with great intensity. For a second she looked searchingly at Rex, but he was already wrapped in his towel and she did not touch him. A moment later she had lost interest.

(ii) Rose discovered her navel when 18 months old. She lifted her dress many times a day, pointed at her navel, or touched it. This never happened when she was in her cot or play-pen, only when running about the room.

(iii) Rose (19 months) watched Donald (2 months) in his bath. She looked at him with a very serious expression, then lifted her frock and looked at her navel. A moment later she put her hand between her legs, which she had never done at any other time.

(iv) Bessie (22 months) stood next to Sam's (18 months) cot one evening when he was being undressed. She kept her eyes fixed on him during the undressing, bathing and drying, and only walked away when his nappies were on again. From this day on she always interrupted her play as soon as she realised that it was his turn to be bathed. She watched the proceedings and several times tried to handle him. He was at this time the only boy in Bessie's room.

(v) Jessie, at the age of about 2 years, began to show great interest in her body, especially her tummy, patting it, showing herself sometimes, pulling up her frock during playtime with a delighted 'Look, me tummy!' This was followed by a period when she compared her own body with her sister's, her mother's and the nurse's. Conversation during dressing or bath-time often ran as follows: 'Me got tummy. Mummy tummy? Bessie tummy? Ilsa tummy? Mummy nose, Jessie nose?' Bessie ears, Ilsa ears, Jessie ears?' This again was followed by a phase when she tried to lift her mother's and other grown-up's skirts to look for their knickers.

(vi) Jim (2½ years) examined his body while being undressed, and looked at his navel: 'Look, big hole here, very big hole'. When looking at his chest: 'Me got bubble here, more bubble'. He was delighted, then went about the room, asking the other children: 'You hole? You bubble?' Then to the nurse: 'You bubble? You hole?' He laughed a great deal while doing this and was very excited.

(vii) Dick (3 years 8 months) when looking at his chest, suddenly said to the nurse: 'Me got two buttons, you open it?' He then looked at all the other children's 'buttons' in the dressing-room, tried to touch and pull them, then returned to the nurse and said sensibly: 'The buttons not open, what are they for?'

(viii) Bob (4 years 3 months) climbed into his bath while the nurse was outside the room, and covered his genitals with his flannel. When she returned, he shouted: 'You can't see my tooti now, it's all gone'. When asked why, he said: 'If you can't see it, perhaps you think I'm Jane'.

(ix) Bobby (7 years) watched the only baby of the Country House with great interest for a while, then turned round and asked: 'And who took out all her teeth?' Her toothless gums had evidently impressed him very unfavourably.

This was only one of many remarks made by our older children, which showed that they believed that a girl's body had been damaged in some way.

Such constant opportunity for watching other children stands in sharp contrast with the manner in which residential infants are cut off from the intimacies of grown-up life. It depends on chance, *i.e.* on the location of the staff quarters, how complete their ignorance remains in this respect. Conditions in our two residential nurseries, for instance, are quite different from each other. In the Country House the children pay frequent visits to the nearby staffrooms and often share meals with their nurses in the kitchen. In Netherhall Gardens the staff bedrooms are remote from the children and the babies and small toddlers never see a grown-up asleep and hardly ever at a proper meal. With the bigger toddlers special arrangements were made to have members of the staff share their meals or they would certainly have formed the idea that grown-ups never eat.

The following are some observa-



tions from the room of the young toddlers (14-24 months).

(x) Every now and then the nurse would change her overall in the room. Whenever she started to undo the buttons, the bigger children came and pointed at the overall. As soon as her dress became visible, the whole group of children gathered round her. They looked at her in amazement, some shouted, some were perfectly silent. As soon as the next overall was safely buttoned over the dress they went away again.

(xi) The children suddenly discovered that the nurse had hairpins which could be pulled out. One day they pulled out so many that the hair came undone. While she did it up again, one child shouted: 'Look, look!' The others looked at her with large surprised eyes and remained silent. They tried to get at the hairpins again as soon as she had finished.

(xii) While in the garden with the children, something went wrong with the nurse's shoe and she took it off to have a look. Sam (22 months) stared at her stocking in bewildered amazement. She put the shoe on again and he calmed down. He went away, saying: 'All gone'.

Lack of opportunity to watch and to observe such matters is only one element in a generally abnormal situation. Not only that these infants do not get familiar with all the processes of grown-ups dressing and undressing, getting up and going to bed; they hardly ever see the private property of adults and—except by accident—have no opportunity of investigating it; they hardly ever—except by accident—overhear private conversation. Since parents, if they appear together at all, only do so for short hours of the day, the infants can glean no details which pertain to married life. There is no way of penetrating into the secret of where babies come from, since babies arrive in the nursery often enough without the elder children having seen their mother. There is certainly no opportunity to collect information about the rôle of the father, either in his relationship towards the mother, or in his usual rôle of protector and supporter of the family.

In the place of an emotionally charged, sometimes very stormy, family atmosphere which stimulates the child's curiosity, the institution confronts its inhabitants with a set routine. It is interesting to see how small children, in the absence of other food for their curiosity, try to

penetrate and investigate the details of such routine. The conceptions of 'on duty' and 'off duty', 'off hours', holidays, the details of medical inspection, become invested with the emotional significance of leaving or homecoming of parents, or other family events. Staff-meetings or lecture courses, the subjects of which remain mysterious to the children, are regarded by them with the same jealous suspiciousness with which children regard whatever activities of the parents go on behind closed doors. Inquiring into the relations of members of the staff to each other, assumes the importance of prying into the relationship between father and mother.

We are used to seeing children build the picture of their world after the pattern of the intimacies of family-life which they have been so eager to uncover; it is somehow with grave misgivings that we see them do the same with the set and artificial routine of institutional existence.

(xiii) As in every nursery, the toilet accessories of our children are marked with pictures instead of with names. The objects on these pictures assume great importance for them. When Nick (3 years 3 months) saw the moon for the first time, he said: 'Look, it's little Dan's moon'. For Nick the symbol on Dan's toothbrush, comb, etc., did not signify a picture of the real thing; the moon in the sky seemed to him a picture of what was of such importance in the nursery.

(xiv) Susan, at the age of four, first saw the moon one morning from the nursery window. She asked: 'Has she been up there all night?' When the nurse said yes, Susan said with great understanding: 'I see, night duty.'

(xv) Susan, in particular, concentrated the greatest amount of attention on all the details of rotation of duties. She could be relied upon at any moment of the day to know where anybody in the big concern was busy, who had gone downstairs with a tray for the kitchen or upstairs on some other errand, which nurse had had her off-hours and who was still expecting them, whose off-day it was, etc. She was not only interested in it, she followed it all with a most critical eye so as to detect any possible flaw in these, to her, highly important arrangements.

(xvi) Betty (4 years) was a highly sensitive child who entered the nursery in a state of great upset.

She had lost her father through death, had been separated from her mother, and vaguely knew about the mother's possible remarriage. She counted the days between her weekly visits home and lapsed into a bad state when all her calculations were thrown out by a sudden illness of her mother. Her inability to solve the riddles of separation, reunion, death and remarriage became manifest in a compulsive pre-occupation with 'on-' and 'off-times'. She would ask every nurse, and even visitors: 'What is your name? Where do you live? Where do you sleep? Are you off on Sunday? Are you off on Saturday? I am off on Sunday, etc.'

(xvii) Susan, who was ill in the sick-room, was visited by the superintendent of her nursery-department and asked her for a drink. But before the latter had time to do anything, she added, with a triumphant look on her face and in aggressive tones: 'In this room you have nothing to decide, you must ask Sister for everything.'

(xviii) Conversation overheard between Bertie (5½ years) and Ray (5 years). Bertie: 'You know, Alice is the head of the whole house!' Ray: 'Yes, but John is the head of the boiler and greenhouse.'

(xix) A group of children had been moved from Netherhall Gardens to emergency quarters in a staff hostel during the measles infection. When returning to the main nursery was discussed, Anne said: 'I don't want to go back to Netherhall. I want to stay in the house where my Ruth lives (her family mother).' When told that after all she could see Ruth more often in the nursery where the latter worked all day, Anne answered: 'It isn't where she works that matters, it's where she lives.'

(xx) Marion (8½ years) saw the doctor before the students' anatomy lecture with a big book under her arm. She wanted to open the book, found the picture of a cross section of a human body and seemed to look at it with interest and understanding. But before the doctor actually went into the staff-room, she asked her: 'And who are you going to cut open to-day?' In her imaginings about the goings-on in the closed staff-room, she had turned the theoretical lecture into a horrible operation with one of the students as the doctor's victim.

## Summary

Early instinctive wishes have to be taken seriously, not because their fulfilment or denial causes momentary happiness or unhappiness, but because they are the



moving powers which urge the child's development from primitive self-interest and self-indulgence towards an attachment and consequently towards adaptation to the grown-up world.

To sum up once more :

The infant who shares its bodily pleasures with its mother learns in this way to love an object in the outer world and not merely itself.

Lack of such gratification with consequent increase of auto-erotic activities diminishes the child's interest in its surroundings ; with excessive thumb-sucking, rocking or masturbation the child creates a comforting world of its own into which it may withdraw and thus

become unreachable for outside influence.

Infantile curiosity, if at least partially satisfied, drives the child towards imitation of the grown-up world and thus puts vast energies at the disposal of the wish to learn and to develop. Refusal of all knowledge, or of the opportunity to acquire it, may spread to the child's intellectual interests and set up inhibitions of all kinds.

The normal and healthy growth of the human personality thus depends on the circumstances of the child's first attachments and on the fate of the instinctual forces (sex, aggression and their derivatives), which find expression in

these early and all-important relationships.

[This article is reproduced by kind permission of the publishers, from Dorothy Burlingham and Anna Freud's new book, 'Infants Without Families', George Allen & Unwin, Ltd., price 6/- and 3/6 approx., which is to appear in December or January. The material, like that used in 'Young Children in War-time', has been collected in the three houses of the Hampstead Nurseries, which owe their existence to the generosity of the American 'Foster Parents Plan for War Children, Inc., New York.—ED.]

## News from International Headquarters (N.E.F.)

### STATEMENT OF THE SWISS SECTION OF THE N.E.F.

#### To Swiss Educationists

The sufferings of four years of mortal conflict, the fate of thousands of orphans who were abandoned, who died of starvation or were killed, the future of an innocent generation tortured in its childhood, imposes upon us the obligation to measure our responsibilities and to realize the unmerited privilege of being able to continue our work in peace. From this there arise for us certain imperative considerations :

(1) The causes of the present chaos lie not only in economic and political conflicts ; they lie also in those of a psychological and moral nature.

(2) Whatever may be the result of the war, the general conditions of life

in our country will be modified ; we must prepare for this.

(3) History shows that the progress of democracy and of education are closely bound together. Democracy is the only form of state which respects the inner liberty of teacher and child. The fate of democracy should therefore be our principal preoccupation.

(4) The principles which form the basis of our national education and on which rest the spiritual defence of our country do not have to be changed : we reaffirm our faith in an education which respects human personality and which is conceived as a gradual liberation, and a progressive mastering of responsibilities.

(5) Our national mission is to show our youth and our compatriots the value of such education by improving our methods and our system of discipline. This education must be open to each child according to his ability.

(6) We must also consider our international mission : the reconciliation of peoples and the acceptance of the individual characteristics of different national communities as the necessary conditions of a just and durable peace.

The Red Cross has given the world a picture of a Switzerland of charity ; thanks to the Red Cross, the fate of millions of children has been made more tolerable.

The Swiss school, in its turn, should be an example of that work of peace, of national education based on tolerance and respect, on justice and solidarity.

On behalf of the Swiss Section N.E.F. :

R. Dottrens  
(President, Swiss N.E.F.)  
M. Boschetti-Alberti  
(Treasurer)  
F. Schwarzenbach  
(Secretary).

### POLAND

The Children's Charter, drawn up at a conference of educationists of the United Nations called together by the New Education Fellowship last year, has reached the members of an 'underground' women's organization in Poland, and in their paper *Alive* they write :

'... our cruellest suffering now is among our orphaned children. They are condemned to the misery of death and exhaustion and for those who survive there is neglect. We are doing all we can to rescue the future generation, so many of whom will be dwarfed in mind and body. To-day all Polish children must not be regarded as "mine" or "yours"—they are *ours*. We must think out new ways that will enable a new generation to feel that it

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is cared for not only by parents but by the whole human community. The organisation of their lives needs to be planned irrespective of the wealth of the parents and all children must be provided with the basic conditions needed for physical and mental development.

'We talk about this among ourselves, before the war has ended, and it is with great joy that we learn that in London a conference of educationists of the United Nations has been held and that a Polish delegation took part. We have seen the Children's Charter which outlines the most elementary needs that have to be met for all children of all countries.'

## AUSTRALIA

The following charter for educational reconstruction was endorsed by a general meeting of the New South Wales Section of the New Education Fellowship in May of this year, and presented to the Post-War Reconstruction Department of the Federal Government of Australia:

### 1. Finance and Administration

Since we believe that the only permanent solution to social problems, both international and national, can be provided by a people well nurtured and well educated, we regard education as a national responsibility and not one for individual States of a Commonwealth alone. Therefore we hold the financing of education and the determination of the broad principles of educational policy to be the responsibility of the Commonwealth Government.

### 2. Curriculum

We consider that the scope of

education, so far as the school is concerned, must include a co-ordinated approach to reality, with particular emphasis on human relationships such as the following:

- (i) Human existence and survival (*e.g.* general biology, human anatomy, physiology and hygiene).
- (ii) Human communication (*e.g.* language, speech and semantics).
- (iii) Man's relation to his environment (*e.g.* history, geography and economics).
- (iv) Human society (*e.g.* mental hygiene, sociology and government).
- (v) Human activities (*e.g.* occupations, games and the use of leisure).

### 3. The Pupil and the Teacher

We oppose any methods of teaching which tend to produce habitual feelings of guilt, inferiority or fear. We consider that the treatment of the child within the school should be such as to give him confidence in himself and trust in his fellows; we urge greater use of co-operative projects and less use of competitive methods. The recognition of individual differences must be the basis of all school education.

### 4. Educational Opportunities

We believe in equal access for all to educational facilities and opportunities, and to this end propose:

- (i) Widespread provision of day nurseries, nursery schools and kindergartens for the pre-school child; and of study facilities for the post-school adult.
- (ii) Compulsory education to the

completion of the secondary school courses.

- (iii) Co-education at all ages, in class groups whose composition is scientifically determined.
- (iv) A similar multi-lateral curriculum in all schools at the secondary level, in contrast to the present system in which only one type of education is provided at each school.

We assert the necessity for every pupil being educated among a normal selection of other boys and girls of his own age at a school provided by the community.

### 5. School and Work

Where it is necessary for schooling and employment to take place at the same time, as in the case of apprentices, we demand that provision be made for carrying out such education within the normal hours of employment.

### 6. Scientific Aids

We believe that all scientific aids to education should be employed regularly, and in particular urge the universal provision of adequate medical and nutritional supervision, psychological counsel and vocational guidance.

### 7. Research

Finally, we acknowledge that educational progress depends on the clear formulation of educational aims; we therefore consider as fundamental the fostering of research and discussion on educational issues.

*Clare Soper,  
International Secretary*

# ENGLISH NEW EDUCATION FELLOWSHIP

**Bulletin No. 12  
November 1943**

by **Hilda Clark, Organizing Secretary, E.N.E.F.  
Cleve Cottage, Cringleford, Norwich**

## The Summer Conference

The Report on the White Paper, 'Educational Reconstruction', published in the September-October *New Era*, was drawn up at the E.N.E.F. Conference held at Trench Hall, Wem, Shropshire, from the 3rd to the 9th August.

The account of the Conference which follows is written partly for the interest and information of those not present, partly as an account of the working out of a conference technique, which may serve as an experiment in democratic procedure. (It will be realized by many that the conference owed much in its plan to that held at Bedford in 1942, which had been

conceived and brought to fruition by Dr. Stead with such outstanding success.)

The subject announced was 'The State, the Community and the Person', and the appearance of the White Paper on Educational Reconstruction in July suggested a particular interpretation of this subject. When the Conference met it decided by a large majority that the whole of the period, five days, should be given to discussion of the White Paper.

After the preliminary meeting of members on the evening of arrival, the Conference divided into four groups. For the next five days there were three or four meetings daily, two or three of the groups,

one at least of the whole conference. At each group meeting a specified section of the White Paper was read, discussed and reported on; at the general meetings the reports from the four groups were given by the group chairman or secretary and general discussion followed. Thus the four groups simultaneously discussed the same material and then heard their own findings along with the findings of the other groups. There was a remarkably large body of agreement in the reports, and the discussion which followed was devoted to points of divergence or to aspects noted by one or two groups but not commented on by others.

It was not possible to discuss



fully and come to a decision on many of the issues which were raised and the final report had to be to a certain extent selective. A co-ordinating committee was therefore formed; this was composed of one member from each group, a member other than the group chairman or group secretary. The duty of the committee was to co-ordinate the four reports in the light of the group and general discussions. One member of this committee then took on the task of writing up the report. This was presented to the whole Conference for its approval, and after some minor alterations was adopted unanimously as a true record of the considered opinion of the members of the conference.

The Conference owed a very great deal, especially in the general meetings and in the drawing up of the report, to Mr. David Jordan, Conference Chairman. He worked unceasingly during the conference and with eminently fruitful results. The members valued his contribution very highly.

So much for arrangements regarding conference meetings. But to finish the account at this point would be to give a most inadequate picture of the week. The meeting place was of an exceptional nature and it influenced the spirit of the proceedings very strongly. Trench Hall has accommodation (of an unconventional kind) for some hundred adults and children, and was our home for the six days of the conference. To call it a home is no exaggeration. Miss Essinger, the head of the school, and her staff, were most warm and generous in their hospitality, and many of us left with the regret one feels on going from the house of a valued friend.

An account of the conference would not be complete without mention of several informal talks given by members of the conference, and the musical evenings arranged by the members of the staff of the school. Miss Essinger gave us a most moving account of the history of her school; it made many of us realise how minor were our own troubles, and filled us with admiration for the way in which difficulties had been met and overcome, and had strengthened the bonds of sympathy of which we were all so conscious between the members of the staff, and between

staff and pupils. Mr. Barnes also gave a very stimulating account of the school at Wennington Hall, describing the community life, its difficulties and its advantages. Miss Fletcher gave a vigorous sketch of her ideas on teacher-training; this was in response to very numerous requests from members of the conference. Mr. Bradley and Mr. Truman also contributed very interesting and informative talks.

## Christmas Conference

This Joint Conference, organized by the E.N.E.F., N.E.F., N.F.F. and N.S.A., is to be held in London from December 29th to 31st inclusive. It will be non-residential, but lunch and tea will probably be supplied. The Conference is to be a follow-up of the one held at Nottingham at Easter, and a further study in the comparative field is to be made. At Christmas there will be lectures by eminent authorities on Czechoslovakia, Poland and France, and discussion groups will be formed to carry the study further.

The fee for the three days course, lectures and study-groups will be £1. Members and friends who wish to attend are asked to send in their booking to the Organizing Secretary (Cleve Cottage, Cringleford, Norwich) as soon as possible, as accommodation will be strictly limited.

## Executive Committee Election

According to the constitution of the E.N.E.F., the Executive Committee consists of twelve members elected by the members as a whole, branch members each elected by branches with 50 or more members, together with co-opted members. The election of the Committee for the coming year takes place by postal ballot in December. Nominations are made during the last two weeks in November. *For the sake of economy members are asked to regard this as the official notification, and to send in nominations before the end of November.* The Organizing Secretary is willing to write to nominated members to ask if they are willing to stand for election.

Below is a list of the present national members Executive Committee, all of whom retire at the

end of 1943, but are eligible for re-election.

Sir Fred Clarke, Director, Institute of Education, London University

Mr. E. W. Woodhead, M.A., Barrister at Law, Director of Education, Norwich

Mr. J. Compton, Director of Education, Ealing

Mr. W. B. Curry, Headmaster of Dartington Hall

Miss C. Fletcher, Principal, Bingley Training College

Mr. David Jordan, Lecturer, Goldsmiths' College

Mr. J. A. Lauwerys, Reader in Education, University of London

Dr. Karl Mannheim, Lecturer in Sociology, London School of Economics

Mr. V. Ogilvie, formerly Organizing Secretary, E.N.E.F.

F/Lt. A. K. C. Ottaway, R.A.F.

Mr. E. Salter Davies, Editor, Journal of Education

Mr. K. B. Webb, Headmaster, Luton Modern School.

## Book Reviews

### The Crisis of Civilization

**Conditions of Peace.** By E. H. Carr. (Macmillan. 12/6).

**Reflections on the Revolution of Our Time.** By Harold J. Laski. (G. Allen & Unwin. 15/-).

As the prospect of military victory grows bright, the political horizon darkens. The reactionaries and economic royalists are creeping out of the holes into which they had crawled and seem now to believe they will weather the storm they helped to raise. At such a time, it is good to study with care the objective elements of the situation—understanding must precede effective action—and both these books help us in the essential analysis and diagnosis. We, as educationists, have special reason to be grateful to their authors. For what they say helps us to evaluate current proposals for educational reform: to test their adequacy, to perceive the social and political purposes that motivate them, to detect counter-revolutionary trends camouflaged as moderate and progressive measures.

Laski's sweep is wider, his vision more ample and (it seems to me) his grasp of fundamentals is surer than Carr's. His presentation, too, is more exciting; his summaries are brilliant, his criticism incisive, his



phrasing lapidary. To read him is an intellectual and literary treat. But all this does not mean that Carr's book is dull—far from it. He pays more attention than Laski to political and diplomatic problems, and to the working-out of the principles he enunciates. His suggestion regarding future British policy, at home and abroad, or about the relations between ourselves and Germany, or about the organization of post-war Europe are extraordinarily illuminating and valuable. Indeed, perhaps the most striking thing about these two books is the degree to which they complement each other. Since Laski is a champion of the Left, while Carr represents an enlightened and intelligent Conservatism, which has found expression in *The Times* during the last few years, this is a matter that deserves attention. After all, agreement of this kind gives solid ground for the hope that we may solve our problems in a peaceful and democratic way: by agreement and intelligence rather than by struggle and battle.

Carr and Laski agree that—if I may apply a memorable sentence of Keynes's—the most serious issues which confront us are not 'political or territorial but financial and economic, and that the perils of the future lie not in frontiers and in sovereignties, but in food, coal and transport'. They see the fundamental problem as that of adapting social and economic forms inherited from an earlier age to the potentialities of a new technology based on natural science. 'The technological conditions (says Laski) are present for a wider satisfaction of human demands than at any previous period of man's history, but our power to use those conditions is frustrated and inhibited by a state-purpose which denies their implications.' At present, goods are produced only in so far as profits can be got by making them, and the essential needs of the many are often sacrificed to the luxuries of the few. This will not do: such a system leads to unemployment, misery and war. It leaves us with a mass of removable disease, want, hunger, squalor, dirt. It must be replaced by planned production for community use; the pecuniary standard must give way to the human welfare standard.

Carr and Laski thus agree regarding the chief ends of political action. If, then, our political problems are to be solved in the light of reasoned discussion, there seems to be a good prospect of achieving a revolution by consent and of entering upon a phase where the new technology is used to open wide for all the peoples of the world the gates of freedom to a richer and fuller life. But what happens if the levers of power are in the hands of persons grimly determined *at all*

*costs* to maintain their privileged position and to defend their vested interests? Such 'malefactors of great wealth' will, of course, accept the idea of planned production—as they are doing—only they will wish to plan for the benefit of the few, not of the many. They will not accept the claim that the democracy of our political life ought now to be extended to the social and economic spheres.

Of course, both Carr and Laski see and face this danger, but they give no clear answer as to how it can be avoided. Laski stresses the importance of securing a first instalment of reform now, immediately, during the war. 'If we desire a revolution by consent (he says) then the appropriate moment for action is now. . . . It is possible to imagine arrival at terms of accommodation if advantage were taken of the mood of experiment the war has bred in so many people in so many classes. We might then see the provision, before the war is over, of some at least of the bridgeheads we shall require to reach the New Britain. That is how a nation wins hope, for, with hope, it buys time.'

There can be no doubt of Laski's wisdom on this point and we should do well to follow his advice—that is, if we desire to achieve reform and to avoid civil strife. Our own business is with the improvement of educational facilities in general, and for

With a Foreword by  
Major-General the Right Hon. SIR FREDERICK SYKES, M.P.

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these we should press with all our might. We are told, indeed, to be patient, but, as Francis Place wrote on a famous occasion, 'The word *patience* must mean, if it means anything, a reasonable expectation that all which is necessary will be done forthwith. Do circumstances warrant such a conclusion?'

This brings me to the consideration of the special significance of the two books to us as educators. In a general way, of course, both are important. They help us to see more clearly why, in order to maintain in full vigour among the young a faith in the democratic process, the social studies must play in school a rôle of growing importance. They make clear why we must pay more attention to natural science, if we wish to maintain the efficiency of our industry, and to the social relations of science, since it is here that most urgent problems are arising. They help us to understand the importance of religion in education, as well as the use that can be made of man's noblest impulses by reactionaries concerned to strengthen their hold on material goods. But, in addition to such general points, Laski devotes many pages to the discussion of specific educational questions and of the rôle of educational institutions in an actively functioning democratic society. His critique of the Conservative Party's



Report on Education—a document which he describes as typically counter-revolutionary and shows to be one which would enlist full support from many Nazis—is the most acute and penetrating I have read. Since this Report has clearly not been without influence on those who prepared the White Paper on *Educational Reconstruction*, it becomes our duty to study Laski's analysis.

But, indeed, the same thing could be said of the whole of both books. They deal with immensely important matters which concern us all—nothing less than the survival of civilization. And they must be read in full, for neither lends itself to summarization—the argument is too closely woven, too packed. The intellectual distinction characteristic of both will turn the fulfilment of a social and professional duty into a real pleasure.

J. A. L.

**Pillars of Security.** By Sir William Beveridge. (Allen & Unwin. 6/-).

In this little book Sir William Beveridge has brought together nineteen papers which he prepared and delivered at different times between February, 1942, and March, 1943. The dates are important, for it is probable that during this time the words of Sir William Beveridge counted more with his countrymen than those of any British subject, except the Prime Minister. For the great mass of the common people, who knew little of his reputation as an economist, Beveridge is the maker of the blue-print for the 'New Britain'. In these papers he rightly senses 'the deep and vivid interest' of the people in what was to happen to *them* after the war. He reaffirms his belief, again and again, that if they were given a sincere promise of a better to-morrow, the *people* would give everything they had to the war effort.

For democracies, says Sir William, like Cromwell's armies, 'need to know what they fight for and to love what they know'. And he believes, further, that this consuming interest of the people in the post-war world was 'one of the discoveries of 1942' and had no parallel in the last war. The people were prepared to look back to days of 'fair contentment' before 1914, but the years of unemployment and social misery between the two world wars are years which the great mass of the people will prefer to forget. With Sir William they are ready to look forward with hope and confidence and to believe that it is possible for a country to make its maximum war effort whilst at the same time making plans for peace. And they are unlikely to quarrel with Sir William's complimentary contention that decision to act on the plans when they are made 'depends on the strength of Government at its top'.

The chapter on 'Government and War' lays down three requisites for a successful War Government: 'speed of executive action, correctness and speed of decision on policy, and that the nation should understand and support the actions of the Government'. He insists on the third point throughout the book and contends that this is a peoples' war—a war not of leaders but of democratic peoples allied against their enemies. For this country Sir William wants a cabinet of ministers without portfolio, freed from all departmental worries and allegiances and with the authority to give decisions between the departments as they stand. His comparisons between present practice and the functioning of the 1916 War Cabinet are timely and illuminating.

He has incisive comment, too, on the economic conduct of the war. Wage and price bargaining are desirable in days of peace, but new ways of thought and action are wanted in war. In March, 1942, he was arguing forcibly that 'service rather than gain should be the main motive for all men's acts in war'. And concomitant with this came the appeal for a truly National Government and not a coalition based on a balance of parties. The War Cabinet should consist of men chosen solely for their ability to prosecute the war and quite regardless of 'their political aptitudes and relations'. For, says Sir William:

'To blame business men for conducting their businesses in war with an eye to post-war advantage, and at the same time leave the government of the country in the hands of men who should feel—and do feel—a duty to their parties, is to strain at gnats and swallow camels whole and kicking' . . . 'They should be chosen for themselves, not for their parties; they should be a suicide club prepared to die politically that Britain and civilization may live.'

He has no time for compromise in Government during war. The Prime Minister gives him his cue for the different needs of peace and war in the art of government: 'Clear leadership, violent action, rigid decisions one way or another . . .' There can be no compromise, for the pace of war is set by the enemy and 'leaders must take the risks of leading'. And this in a people's war!

In November, 1942, Sir William Beveridge was asked to address the Rochester Diocesan Conference in the Caxton Hall on five propositions laid down by four leaders of the Churches in Britain as standards by which 'economic situations and proposals may be tested'. His comments on these five propositions shows Sir William to be a philosopher as well as an economist. I have space here to comment on only one of Sir William's arguments. He comes down strongly in support of the retention of the family as a social unit, though he admits that the family, as a social unit, 'is an institution for favouring particular children, not on account of their capacities, but because of their parentage . . .'

All men and women share the passion to do the best they can for their children and if they have a better income than most people (as a reward of special service to the community) they will use it to give their children a differential education. Equality of educational opportunity is the concern of the State and not of the family. Our parents must be expected 'to secure for each of us a little more than we deserve'. Dangerous doctrine indeed for those who believe in, and are working for, 'the Common School', but who can gainsay it in face of present-day practice even amongst the most advanced 'progressives'?

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E. H. Littlecott

**A Landmark in English Education.** H. C. Dent. (University of London Press. 9d.).

Mr. Dent has done a very useful thing in this brief commentary on the White Paper on Educational Reconstruction. He summarizes the main reforms proposed, points out the main benefits that should ensue if the plan were administered with vigour and imagination, and also points out its defects of dilatoriness and inadequate finance, and some important problems which it tacitly ignores. Both his

praise and his criticism are organically linked with the main issue, which he defines as:

'whether or not we are to exchange our present incoherent, undemocratic and unjust collection of systems of education, based on no educational principle, for a single, organic, democratic structure based on the three fundamentally sound principles of education as a continuous process conducted in successive stages, equality of opportunity for all, and diversity of provision to meet widely varied needs.'

This good-tempered and just-minded pamphlet will already be known to many readers. It is as useful for those of us who have been long pre-occupied with the reform of English education as it is for our many friends who have come to see the importance of education as an essential process of democracy, but who still do not know which way up to look at its problems.

**Towards a New Aristocracy.** F. C. Happold. (Faber & Faber. 5/-).

It is not popular to-day to uphold the aristocratic tradition, even if it involves a new (or is it a very old?) idea of aristocracy. Dr. Happold does this with some force, and although, after reading his little book, I am left with serious doubts; I am also troubled by a lingering sense that after all he may be right.

There are insufficient indications that the lack of direction that landed us into world catastrophe, our inability to control the machine by any unified and generally accepted social purpose, to organize our lives in a background of security and live them with reason and generosity, has been replaced by

any new and permanent sense of values. New controls have arisen which are as frightening for the future as they may be efficient and necessary while the conflict lasts; standards of morality are lower than ever. We recognize that a planned society has to be evolved, but as yet there is no accepted philosophy about what we are to plan for. That education has its part to play is clear. Dr. Happold sets out to tell us how that part can best be played. Just having *more* education is not enough. Mass education as we have known it has not resulted in any notable increase in social awareness, in acceptance of nobler values or in higher political competence. It is suggested, therefore, that time is too short and the tasks too great and immediate for us to wait until the common man has learnt his lesson, and that we must concentrate on 'the creation of appropriate *élites*, an essential core of dedicated creative people freely drawn from all grades of society'.

Dr. Happold envisages two types of *élites*—directive *élites* and permeating *élites*—those who control and lead and those who leaven the lump. These *élites* must be trained in special schools and a new type of public school based on the old tradition is to be the medium. They are not to be caste schools, admission to them will be on merit only, and merit is interpreted as character, sensitiveness and ability. The old schools will be used but there will have to be many more, both day and boarding schools, if the need is to be met. These schools are 'to train the spearhead of the emerging social order', they will draw their inspiration from a Christian humanist philosophy.

There is no need for Dr. Happold's understandable diffidence in describing his own school in illustration of the type of leader-school he demands. A good sample is always worth a thousand aspirations. He admits that his particular solution will not find approval in all quarters, and doubtless, his Companies of Service would be more attractive to many of us if they had less panoply and ceremony, less self-conscious striving to a noble end, more unconscious acceptance of a job to be done quietly and effectively. But his main aim can be achieved in more than one way.

Has Dr. Happold given the right answer to his own question? If things are as bad as they are and education as bad as it is, the right answer would seem to be the simple one of having better schools for all boys and girls. Educating *élites* in isolation is a dangerous process, dangerous to the chosen few and to society. An essential equipment of governors is to know as much as possible about the governed, and while it is true to say that the half-education we have given to the masses has only

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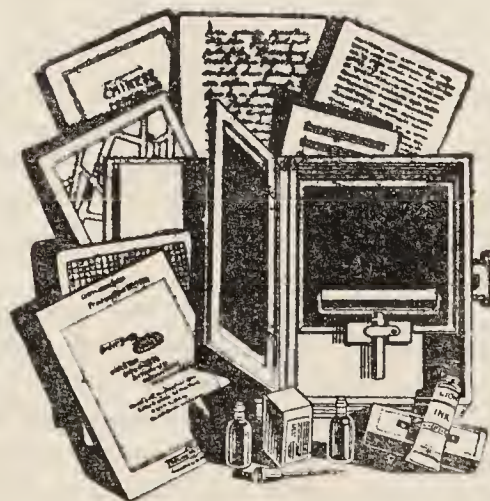
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half educated them, it is also another lesson of history that the *élites* of the past have ended by securing their own privileges just because the rest of the world have not been sufficiently knowing or powerful to prevent them. One wonders, too, why the author makes so strong a plea for liberty from local and central control when the single example he gives illustrates astonishing success in a wholly maintained school. No. Let us go ahead and do our duty by the new generation no matter what it cost. And yet—is the aristocratic solution offered because Dr. Happold shares our fear that our present leaders will lack the vision to provide the cash for a better solution than Dr. Happold's?

E. B. Castle

**Chinese Sentence Series.** By W. Simon and C. H. Lu. (Arthur Probsthain, London, 1942. 230 pp. 8/6).

**Gwoyeu Romatzyh.** By W. Simon. (Arthur Probsthain, London, 1942. 64 pp. 2/-).

**Chinese National Language (Gwoyeu) Reader.** (Lund Humphries & Co., Ltd., 1943. viii and 195 pp. 15/-).

There are two difficulties in the way of recording Chinese as spoken by the use of the Roman alphabet. The first is the technical one of using the 26 letters available to produce an intelligible phonetic interpretation. The second is that the spoken language in Chinese varies so greatly in different parts of China that there can be no phonetic rendering of Chinese, but one rendering for each dialect. This second problem has been settled by the Chinese Government which has selected the most widely spoken dialect, that of the middle and north of China, to be the National Language, called 'Gwoyeu'. It is fast becoming the National language in the sense that it is being taught in schools all over China. The other dialects, however, are not being discouraged, and the major ones—such as Cantonese, will remain in use over a large area.

An immediate aim of the Chinese educational policy is not only the universal acquaintance with Gwoyeu but also the abolition of illiteracy. Learning to write Chinese means the memorizing of a few thousand characters, and it is thought that better progress is made by teaching a Romanized rendering. The School of Oriental and African Studies has supported this method of teaching Chinese to European students. The Gwoyeu Romatzyh is fast becoming popular. It is 15 years since the

Chinese Ministry of Education officially adopted it as the 'Second Pattern of the National Alphabet'. Together with the 'First Pattern of the National Alphabet' it is being used in recent dictionaries and encyclopedias to indicate the pronunciation of the Chinese characters.

All these three books use the Gwoyeu Romatzyh System of Romanization. The method adopted of teaching Chinese by a series of sentences describing in order an action or a series of actions, each series being complete in itself, is based on the Gouin Method, which was first used more than sixty years ago and is largely used in the teaching of Modern Languages. The authors claim that this method shows a marked superiority over any attempt to teach a language by isolated sentences, which may well be so. The lessons are written in the colloquial style so that they can be used as a conversational guide as well as a reader.

As this is the first Western primer to use Gwoyeu Romatzyh its success will largely be dependent on the production of other Western handbooks, dictionaries and other reference books adopting Gwoyeu Romatzyh. It is hoped that these will be forthcoming in the future. The authors claim that the Chinese Sentence Series can be used in the following ways: with or without the gramophone records that are available, with or without the Chinese characters, with or without a teacher, or with or without previous knowledge of Colloquial Chinese. I have not heard the gramophone records, but it is quite clear to me that a student who has merely the books, without any teacher or knowledge of Colloquial Chinese, will have a hard if not impossible task to get the pronunciation correct. It is a pity that too much is claimed, as this is fundamentally a very useful contribution.

Lenli Jackson

**Poo-Tsee—the Water Tortoise.**  
Bettina. (Chatto & Windus. 6/-).

This is the first of this year's Christmas books for children that has come my way; it sets a delightfully high standard. It is a fantasia about tortoises for children between 4 and 10, written and drawn by someone who evidently knows and loves both tortoises and children. One child said of it: 'It is good because every thing it says is drawn, and a bit more too.' (That was, of course, one of the great charms of Babar.) Poo-tsee is unmistakably a Viennese, and his adventures proceed against an enchanting architectural *décor*; but the adventures themselves belong to no one country, and he will be a great favourite in many nurseries.



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# THE NEW ERA IN HOME AND SCHOOL

PRICE 6d.

DECEMBER 1943

Volume 24, Number 10

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## New Opportunities in the Education of Girls

E. M. Williams

Goldsmiths' College

THERE is no more interesting aspect of the proposed changes in the national scheme of education than their effect on the education of girls. It is true that the White Paper on educational reconstruction makes no distinction between the sexes in its recommendations for the extension and improvement of full-time schooling. It refers only once to the particular needs of girls, when it suggests that, in spite of the early withdrawal of many of them from paid employment at marriage, 'the basic elements shall be included in their training' in Young People's Colleges. No mention is made of the preparation required if women are to make their full and specific contribution to the life of the nation.

This emphasis on the needs common to boys and girls shows some recognition of the responsibilities that women can share with men in the community. But it also shows insufficient awareness of the differences which now exist between the educational opportunities offered to girls and those open to boys, and of the discrepancy between these inequalities and the widening field of common enterprise.

There are two tendencies in modern society which give added importance to the education of girls. In recent years women have increasingly taken the initiative in public life, not only in high places, but through their organizations, in shaping the opinions of the people. The feminine view is being more fully expressed and is exerting a growing influence on public policy.

The impact of women on public affairs is made the more effective by the change within society itself. As Lewis Mumford has pointed out, the age of expansion is passing and the usefulness of the roving, conquering attitude to the world and its resources is seen to be outworn; the feminine tendency to conserve strength and to nourish a feeble growth is increasingly to be found in the policy of government departments and of nations. In the new age highly trained and fully developed women, recognizing the social value of feminine attitudes and skills, are needed to sustain a civilization whose aim can no longer be the extension of its borders but must be the enrichment of the quality of life of its members.

During the seventy years that have seen the expansion of women's education, the struggle for political and economic freedom has led to a form of education in which the highest value is attached to excellence in fields where men commonly lead, and those arts which have been traditionally reserved for women are regarded as 'second rate'. This has meant for many girls an education limited in scope, giving a training which has left unguided the impulses to home-making and marriage. A further limitation has been placed upon the studies open to girls by the assumption that women are unsuited to certain professions and occupations. The experience of the present war has shown, however, that the interests and powers of ordinary women are wider than had been supposed, and

the work of women on gun-sites, in munition factories, in transport, and in large-scale catering has proved them capable of exacting and responsible tasks in many new fields. Clearly if society needs such services and gives its sanction, the educational opportunities of girls must be considerably widened to enable them to undertake such work with ease and pride.

The experience of living under service conditions in camps and hostels, often in circumstances identical with those of men, has revealed greater adaptability and independence than had been suspected in our young women. Yet the wider social contacts and more adventurous living do not appear to have changed their need for small, home-like groupings and the opportunity to make some corner personal and domestic. The contrast between the ways in which men and women make a corporate life out of the bare circumstances of a service unit is a sufficient indication of the difference in the goals which education should set for boys and girls. Wide as may be the ground common to the sexes, the home-making impulse is too deep in a girl and too necessary to society for it to be omitted from the life a school offers to a girl growing to womanhood.

A MAJOR difficulty in planning girls' education is the small degree of integration in the lives of many women, compared with those of men. A woman's life often proceeds in stages: school, paid employment, marriage, child-bearing,



and, too often, a fairly long home-centred period of declining powers. Where wage-earning is combined with home-making, the two are seldom unified but remain distinct spheres of activity with rival claims. Only by the incorporation of both into a pattern approved by society can a unification of the preparatory educative process be achieved.

Traditionally, the education of girls, apart from the three R's, was in their homes and their neighbourhood. Their adult lives were equally confined. The extension of schooling may have prepared them for work in office or shop, but it did almost nothing to develop the insight and skills required for founding and maintaining a sound family life. As the public responsibilities of women have increased, a larger part of a girl's schooling has prepared her for them. But the smaller number in the average family and the decline in homecrafts have combined with our depreciation of the value of home-making to reduce the contribution of the home to a girl's education. It seems clear that we must plan an inclusive curriculum for girls, which will make sure that their public and private functions as citizens and mothers are dual aspects of the normal and healthy relationship of women to the community.

To what extent do the new proposals make full and unified education possible for girls? Hitherto the schooling of fully eighty per cent. of our girls has stopped at fourteen years of age. The fourteenth year is in general the period of greatest tension, and the stress continues until physical changes have become well-established, perhaps not until the eighteenth year. The extension of full-time schooling for one year to fifteen will give some girls a measure of stability. To those who reach puberty late it will bring little relief. On physical grounds alone it is of great importance that girls should be given a healthy, vigorous life, free from over-pressure and restriction of movement until sixteen at least. For girls between sixteen and eighteen the opportunities of obtaining in the Young Peoples' Colleges the exercise, fresh air, and hygienic training that are so urgently needed in dense urban districts are among the best gifts the scheme foreshadows.

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A complaint commonly made by those who teach girls of thirteen about to leave school is that they are listless and without interest. A continuation of school life for such girls, it is urged, would do nothing to stimulate development. Such an assertion takes no account of similar experiences with girls who remain at school beyond fourteen and who in the later years of school life show a new interest, more mature, more socialized, more personal in character. Those who work in the service of youth agree with teachers of adolescents that fifteen is too young for many girls to have grown aware of the problems of personal relationships and social organization which will later be major preoccupations. Such topics demand the fullest discussion by the young women who may be instrumental in making homes where the relations between husband and wife are psychologically sound, providing conditions in which children can grow up balanced and sturdy.

From the standpoint of ordinary women, the relation of the family to the community and the services which society renders to the family are matters of great importance. But they can be studied effectively only after the adolescent has achieved some measure of detachment from her personal problems and has begun to recognize her share in social responsibility. The girl in the grammar school may approach these topics through some

of the usual subjects of the curriculum, history, literature, scripture; here treatment may well be generalized and comparative. The Modern School and the Young Peoples' College need an approach which is more personal and bears directly on the happenings of the day. The neighbourhood itself must provide the data for discovering the part that women play in the creation and enrichment of the community. The conditions which foster or hinder the full life of the family must be examined and considered in the environment familiar to the girls.

The social interest of girls cannot be fully satisfied, however, by a study of their surroundings, even if it brings out clearly the need for the co-operation of women in the establishment of good local conditions for the growth of children and a full life for adults. During the years beyond fourteen they must experiment in forms of group life; they must be given opportunities of leadership and of finding and expressing democratically the will of a group. In the best schools such experience is given with increasing fullness from the earliest years. At the later stages it must carry some real responsibility for the internal life of the school and must be used outside that school in service to the community. Training of this kind for the public functions of women citizens can only be given by teachers who can undertake it courageously and with sure faith in the young people they guide.



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The advance of women in civic responsibility shows most noticeably in the work of their organizations: their institutes, councils and clubs. No equal advance seems to have been made in joint organizations of men and women. It would seem that it is in the Young Peoples' Colleges when the boys are no longer overshadowed by the earlier maturing of the girls, that young people could learn through common enterprises how to share the tasks of initiating and carrying through undertakings which require the skills common to both sexes and the specific excellences of each. The opportunities so given of combining under the leadership of either boy or girl according to the demands of the situation may give to both sexes a precedent for joint activities in later life. Co-education at this stage seems a necessity for full social development.

One of the results of the registration of young people was the revelation of the poverty of interests and the meagre personal lives of many of them. Since the lines of personality are not very clearly drawn until about eighteen it is evident that the present neglect of the educational needs of the 14 to 18 group is to blame for these deficiencies. Girls suffer in general more than boys from these limitations; the greater then must be the initiative needed to create schools in which the individuality of girls can have full scope. Some Senior Schools have already shown

what can be done even before fourteen in developing taste in music, art, poetry, and the film. It is significant that in Youth Clubs where free choice is exercised, dancing is the most popular activity. From this can spring many forms of enjoyment and self-expression which will deepen and steady the emotional life and lead to enduring interests. In due time these will enrich the home and enable the ordinary mother to give her children a simple culture now so often lacking.

It is perhaps in the attitude to books shown by girls who have left school at fourteen that the failure of our present system is most clearly seen. Before special interests have developed, before aesthetic sensibility or social awareness has begun to mature, the majority of our girls are cut off from those interested in books. Deprived of this stimulus to their new powers and unaware of the deep satisfactions they could obtain, it is little wonder that many girls cease to read altogether and that many others remain at the level of the sentimental tale or the thriller. For boys more often than for girls the demands made on them by their work or their hobbies are sufficient to send them to books for enlightenment. Industrial and political discussion provides a spur to a young man's reading. Too often a girl finds sufficient satisfaction in the simpler and less creative of the needle crafts and in the emotions aroused by the luxur-

ious or erotic film. The running of libraries and book clubs in Young Peoples' Colleges will have to be on new and unconventional lines if books are to take their rightful place as sources of information, a challenge to thought, and a means of enjoyment for the ordinary woman.

THE predicted consequences of our falling birthrate have focussed public interest in the need to improve the nurture and upbringing of all children born. There is general agreement that parentcraft, involving psychological as well as physical training of children, should be included in the education of older girls. There is less agreement as to the age at which instruction can best be given. So long as the school-leaving age is 14 or 15, it seems necessary to give as much teaching as can readily be absorbed by the children while they are still accessible, even though the age is not the most suitable for these topics. With compulsory part-time education to eighteen it should become possible to plan such instruction in the stages proved by experience to give the soundest and most lasting results. Further experiment and observation are needed before a way can be found through our present uncertainties. It seems likely, however, that we shall find three periods in which some form of definite training for family life can be given. The care of quite young children makes a strong appeal to most girls of 13 or 14, and has the happy effect of giving a worthy significance to their early experiences of menstruation. If instruction is to have its full influence on their emotional development, providing natural objects for their growing tenderness and an alternative to romantic attachments to older women or to boys less mature than themselves, it must give them contacts with children in nurseries, nursery schools or child welfare centres. Experience has shown how warmly girls respond to opportunities of this kind. It has been argued that mothercraft teaching at this age suggests prematurely the idea of parenthood. In fact the focus of the girl's interest is in the children. Such personal application as she makes seems rather to serve as indirect training in hygiene and as an opportunity for fuller



understanding of the functioning of her own body.

Youth leaders and secondary school teachers alike have found that the interest in child care is still lively from 16 to 18, but such evidence as there is suggests that it is companionship with the other sex which is then more satisfying emotionally. Interest in a wider social field is growing and it is now possible to discuss the importance to the community of the sound training of children and of wholesome family life. The emphasis is now psychological rather than physical, social rather than personal, critical rather than appreciative. Teaching should be embodied in scientific and social studies, though informal discussion is often the means most acceptable to young people of this age.

The third stage of preparation for parenthood belongs to adult education and is needed when the individual is faced with her own responsibility for a child. The work of pre-natal clinics and infant

welfare centres has satisfied the need of many women for sound knowledge. Much remains to be done if those who most need the training are to receive it. The educational work of women's clubs often comes too late, when children have been given a wrong start and have become 'difficult'. Co-operation between pre-natal clinics, nurseries and centres of adult education is required if the necessary training is to be within reach of expectant mothers and those with young infants, at the moment when they are most keenly aware of their own inadequacy.

It has been said that the functions of the Grammar School and of the Technical School are well understood, whereas no Government pronouncement has made clear the positive aims of the Modern School or of its particular claims to public regard. In respect to girls the purposes it should serve can be clearly stated. It should enable each girl to develop her full value as a maturing person, through the

exercise of her powers of construction and thought, through artistic expression and personal relationships. Only a curriculum rich in those aspects of art, science and techniques which give understanding of ourselves and of society can make this possible. Secondly, it should afford her through its social structure active membership of special groups and of a large community, so that she grows to the full stature of civic responsibility.

Finally, during the years from 11 to 16 the Modern School should give her a sense of the value, both to the individual woman and to the community, of the special functions of woman as wife, mother, and home-maker. This implies not so much the study of techniques as a school life which expresses on a larger scale the principles of a healthy family life and shows in the members of its staff the rich variety and essential unity of experience which recent changes in our society make possible for women.

## The 'Junior College'

L. M. Brooks  
and M. R. Rees

Senior Mathematics Lecturer, Alexandra College, Dublin

Formerly Lecturer in Mathematics, Royal Holloway College

IT has become a commonplace to say that there must be reconstruction after the war. None of our institutions can evade it, and how it will affect education is discussed freely on all sides. Changes there must undoubtedly be, and change necessitates a certain amount of experimenting, but experiments in education can be as dangerous as experiments in medicine. Indeed, they are perhaps more dangerous, for they cannot be tried out in the laboratory but must of necessity be applied directly to young and plastic minds.

It follows, therefore, that educationists should be active in studying all existing types of educational establishments wherever found, so that, by avoiding what has been proved a failure, or has become out-moded, and by copying and improving upon what has been successfully tried, the risk of experiment may be cut to a minimum.

Now, among the many new projects for post-war education is the much discussed JUNIOR COLLEGE, which would occupy the position midway between the school and the university, which the sixth

forms in most secondary schools attempt to fill with varying success. A prototype of the junior college has been carrying on a most successful existence for many years in Dublin. I refer to Alexandra College, founded by Archbishop Trench, Mrs. Anne Jellicoe, and other educational enthusiasts in 1866 for the higher education of women. Its present character is largely due to a long period of evolution, and to get it into its proper perspective I must first briefly recount its history.

From its foundation Alexandra College struggled on in the face of financial troubles, Victorian prejudices, jealousies, and all the difficulties that beset pioneer work. But it was much helped both in money and in kind by many of the Fellows of Trinity College, Dublin. Edward Dowden, for example, delivered to the Alexandra students a series of lectures which were afterwards expanded into his well-known book, *Shakespeare: His Mind and Art*, and he is only one of many scholars who did the same.

In those days the Royal University of Ireland still existed, and

many Alexandra students took their degrees in that university from Alexandra College. When, in 1903, Trinity College, Dublin, first admitted women to degrees, Alexandra did not, as was hoped, become a women's college of Dublin University, and it had accordingly to modify its courses. Under the wise and statesmanlike rule of its then Principal, Miss H. M. White, it evolved into a true junior college.

Behind it lies a long tradition of culture, due partly to its original very close association with the University, but mainly to Miss White and her original staff, who were women with profound learning, deep sympathies, and wide interests. The admixture of university lecturers and school classes (which of necessity prevailed in the period when the senior students were working for degrees and were specializing, while the junior students pursued a more general course) has left its mark indelibly, and the present staff are still called lecturers, and the advanced classes in history, literature and modern studies are along the lines of university lectures.

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at an earlier age than 15, and many of them are older. Most will have passed the Intermediate Certificate Examination, which is roughly equivalent to, though somewhat easier than, the English School Certificate. These usually take the two years' course for the Leaving Certificate Examination, honours or pass, the higher standard being very similar to the higher certificate, and some of these again stay a third year to work for the entrance scholarship examinations at Trinity College. Many, however, spend their third year in the Housecraft Department or the Secretarial Department, or embark on the course of training for the certificate of the National Froebel Union. But there are many students who do not tie themselves down to a course for a special examination, but pursue an educational programme chosen by themselves, specializing in music, art, or languages, perhaps, or devoting most of their time to natural or experimental science if they purpose doing medicine, for example, in the university. Physical training is compulsory among the junior students, and they are encouraged to study such subjects as biology, civics, and current events,

while they may take art without payment if they so desire.

Great stress is laid on freedom to choose courses, though naturally complete freedom to do so is not given to the younger students, whose desire to drop certain subjects is often found on investigation to have its origin in laziness. This freedom is also displayed in the absence of too many or rigid rules. The students, all of whom are at the critical adolescent age, are freed from monitorial duties which beset them in ordinary schools, duties that sometimes weigh heavily on the too-conscientious girl, or that may, in one of different character, tend to give her an exaggerated idea of her own importance. Instead they are at liberty to develop their own individuality and to learn useful lessons in committee work and so forth, by running the various clubs and societies, of which the staff are also members. They are free to indulge to some extent that liberty of choice which will be theirs in the still wider life of the university or the world outside, and thus the abrupt transition from a life where everything is arranged for them to one where they must make their own plans is avoided.

PART of the tradition in Alexandra College, and one that any junior college should try to acquire, is the ideal of service. Closely intermingled with the educational plans of the college is its Guild, which combines the ordinary 'old girls' association' with what is really an epitome of most social service organizations, and in this we find once more that mingling of the junior and the senior which is characteristic of Alexandra College. It is left to the older past students to manage, for example, the 'Alexandra College Guild Tenement Company, Ltd.' and the Pembroke Gardens Cottages, but the present students collect flowers, entertain the tenants and help with the play room or the communal feeding room in the tenements and thus by acting as armour-bearers to those who are actually fighting the battle with bad housing conditions, so terrible in Dublin, they are gradually preparing themselves to take a larger share in the fight as they grow older. The many activities of the guild, the Working Girls' Club, the bursaries for elderly gentlewomen in reduced circumstances, and so on, cannot here be dwelt on except in so far as they affect the



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education of the students, but they *do* affect it by insisting on a proper correlation of academic studies and social service, by stressing the fact that education should deepen the sympathies as well as enlarge the mind, and this probably accounts for the large proportion of old Alexandrans who take a foremost part in social service all over the world.

The staff and the students work in close accord in Alexandra College, the younger members of the staff being not so very far removed in age from the older students, and the college clubs are most democratic affairs, joined by staff and students alike. This would seem to be essential in a junior college and has an educative effect on both, for even the older members of the staff do not lose touch with the ideas and ideals of the younger generation and, what is also important, with the words in which that generation expresses itself.

To revert to another important aspect of the purely educative side of Alexandra College, the teaching in each subject is almost entirely in the hands of specialists. This is where a junior college seems to me to have a definite function to fulfil in education, and where it can be a help to both teacher and scholar alike. Many of the smaller second-

dary schools cannot afford to provide a good specialist teacher to take the really advanced pupil in each subject and also to have a good middle school teacher—they usually have to decide on one or the other. We all know plenty of instances of the case of the brilliant specialist who spends practically all her time coping with the, to her, incredible difficulties of the average or stupid class, while only at rare intervals will she have a pupil for extra coaching in university scholarship work to whom she will not have to explain everything—indeed, only too often will she never have a scholarship pupil and she will grow rusty on the advanced work. We know the other side of the picture, too, that of the brilliant student, the future gold medallist, whose mind is chafed and stultified by having to be in a class taught by some excellent all-round teacher, who gives a good average lesson to the complete satisfaction of the average pupil, but who is not sufficient of a specialist to give that little bit extra, those glimpses of the rich regions lying beyond 'the course' for this or that exam., with which the teacher who is an absolute master of her subject can stimulate the enthusiasm, direct the private reading and awaken the latent

powers in the mind of some future scholar. Here then is where a junior college would come to the rescue of these educational misfits, both teacher and taught. If a college, such as the Alexandra College, were instituted in every district, the older pupils of special ability from all the various schools in the district could attend it and be taught there by full-time specialists. The pupils would benefit both from the quality of the instruction given and from competition and discussion with others of their own age who, coming as they would from different schools, and backgrounds, would have different methods of approaching problems.

The specialist would be free from what is to many the drudgery of form teaching and from endless supervision duties and the maintenance of discipline among juniors. Teachers to whom lower and middle form teaching appeals could apply for posts in the secondary schools, and those whose interests lay in more advanced teaching, but who did not aspire to university work could teach in the junior college exclusively. Doubtless there would be opportunities for part-time work for those who did not wish to confine themselves to one or the other. This has been the case in Alexandra College, where some of the part-time staff teach in ordinary schools and some are lecturers in the university.

In fact, it would appear that those educationists who are discussing the junior college need not regard it as something for the future nor as something exclusively American—they can find most of the salient features of such a college displayed in the institution I have tried to describe. Many of the arrangements of Alexandra College could undoubtedly be better. Its buildings are not modern and its equipment could be improved, but in its atmosphere, its peaceful library for free work, its spacious garden where the students may read or sketch or wander at will, discussing all the subjects that occupy the mind of the adolescent, in its blending of the last years of school life with the freshman year of the university, above all, with its outlook through education out on life, it appears to me worthy of the attention of any who are interested in the education of the adolescent girl after the war.



# The 'New Approach' in the Young Peoples' Colleges

Olive A. Browning, B.A.

THERE seems to be general agreement that in the new Day Continuation Schools or Young Peoples' Colleges envisaged for the post-war period, the basis of the curriculum should be English, Physical Training, Training for Citizenship, and a free choice, as wide as possible, of practical activity.

More important still is the general agreement that there must also be a new interpretation, a new technique, and a new approach in teaching. The fourteen- or fifteen-year-old wage-earner is, for the first time, participating in the new and often thrilling world of adults, and is naturally revolting against what she now considers the trappings of childhood, of which school is paramount. Thus this 'new approach' is essential to the success of the project. What is it to be? So often these high-sounding phrases are immediately followed by reference to the same classroom technique, the same relationships of teacher and taught, and the same text-book pedagogy. Yet I do not believe that the required approach is really 'new'—it is to be found in every good club in the country.

The voluntary organizations have often made great contributions to teaching methods in the past, and with adolescent education they have an extremely important part to play. Here in East Anglia we have used club methods with real success in a Day Continuation Centre.

By the enlightened policy of some of the firms in the City of Norwich and with the co-operation of the Local Education Authority, an experiment in Day Continuation School work was started eighteen months ago. Young girl employees of fourteen to sixteen spend three hours per week at this Day Youth Centre, without loss of wages, in pursuit of their real interests, in a happy club atmosphere, unhampered by bells, whistles, or rigid discipline. This Day Continuation Centre is run throughout as a club, and owing to small numbers every member helps to co-operate in forming a Council, for planning the programmes and excursions. As numbers increase, some form of self-government will develop.

The attitude of the girls to the experiment is significant. Originally two firms made attendance compulsory, and one voluntary. Where it was voluntary the response was almost negligible, and the Directors of an enlightened firm found this difficult to understand. This initial hostility of the girls to the idea of returning to 'school' is of no small importance in view of the coming Bill. Those attending the centre under compulsion came, either disgruntled, curious, determined to do nothing, or just frankly hostile. It would have been easy to run the usual classes of passive individuals, but with a club it was different.

All we could do was to make friendly advances and then wait. Our requisitioning of a dozen pairs of roller-skates really broke the ice—and the opposition. From this time activity flourished. To-day the members are 100 per cent. enthusiastic, look forward all the week to their particular afternoon,

Head of Day Continuation Centre,  
City of Norwich

and even attend when on holiday. The sixteen-year-olds are now making vigorous efforts to raise the leaving age and are succeeding.

All the activities of the centre are a result of the demand from the students themselves. They are all informal, and range over a very wide field. Almost from the beginning there was a demand for handicrafts and later for ballroom dancing, music, and singing.

Then came a film discussion group, and an acting group. During our first year we found little desire for out-of-door activity, and had great difficulty in organizing it, but this summer there has been a complete change of attitude and cycling, train, and walking expeditions are now accepted as enjoyable and worthwhile. Organized games are still less popular, but there is a certain demand for swimming.

Talks and discussions occupy an increasing amount of our time. The topics are mainly current economic and social problems, put into an historic background, and the position and responsibility of women in the world to-day. Although it would not be wise to label these under definite headings it is significant that the much talked of 'subjects' appear in the curriculum, unnoticed it seems by the girls. We can confidently hope that the activities of the various groups this session will range over English literature, history and citizenship, film discussion, drama, and, on the more practical side, needlework, embroidery, painting, dancing, games, music and singing. Membership of any group is voluntary, and there is no suspicion of a 'class'.

Each group is a social gathering, sometimes with an adult and sometimes with a member as leader. Most people belong to at least two of the groups. This, I consider, is the new approach in the education of the adolescent, and it is essentially the club approach, and definitely non-academic. It recognizes the existence of the girls' own forward looking attitudes, and builds on these. For a goal it aims at developing adults with wide interests, capable of enjoying life, contributing to, and living happily in, the community.

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## The Psychology of Frustration and Fulfilment<sup>1</sup>

THESE four lectures, given in Caxton Hall to an audience numbering some hundreds, mainly of professional workers in educational, welfare, and various other types of social activity, proved indisputably two important things: one the very great interest in child-psychology and the desire for further enlightenment on this subject, and secondly the great increase in such knowledge largely due to the researches and the practical work of Psychoanalysts.

The four lectures ('Lecture' is almost a misnomer for these addresses, which can better be described as the highest kind of talk packed with informing knowledge and suggestion) presented a very complete outline picture of that complicated process in the human being of the development of instinct life and the fate of the primitive instincts under the influence of adult standards in a civilized community. Most striking in the drawing of the picture was the comprehensiveness, yet great clarity, with which the lecturer traced out the complex story, and her ability to convey in the simplest language the profound matters involved.

It is impossible, in the space at my disposal, to pick out more than a very few points of the material given, and I can only deal with two or three of the leading ideas. Perhaps one of the most valuable themes was that dealt with in the first lecture—the motives at work in the adult who takes up educational and social work with children and young people, and the necessity to recognize such motivations so that they may be reckoned with. Miss Freud pointed out how often it is for the *adult's* gratification, not for the child's purposes, that the work is embarked on. It may be the former's need to repeat, or avoid, his own childhood experiences; or the need to gratify the desire for power which has been frustrated, or the need to express some emotional urge which has had no fulfilment. Such unknown motives may vitiate the whole educational process.

<sup>1</sup> Four Lectures (October 5th—27th), by Anna Freud, under the auspices of the Provisional National Council for Mental Health.

In this first lecture also it was pointed out that the opposition so often made between training the child to gain control of its primitive instincts by 'discipline' and the ideal of freedom is a false antithesis. Here she showed in a most valuable way (and this must have been a new idea to many of the audience) how frustration and freedom are both necessary but in *different spheres* of the child's development, so that no contradiction need be involved. In the spheres of physical and mental life the child develops spontaneously towards the adult stages, and adopts by degrees adult standards, and so we need to supply adequate stimulation, making possible as much free development as we can, without interference. But in the sphere of the primitive instincts and the emotional life they produce, we do need to apply the right understanding and the controls this implies. Since the infant and young child only modifies and changes many of the primitive instincts out of identification with, and love of, the parent-figures (or substitutes), it is through the latter's help and guidance that the desired changes must come.

Miss Freud led on from this to what I feel to be, perhaps, the most important matter of the four lectures, namely, the necessity for the child to obtain gratification of instinct-life in order that it may become an *integrated adult*. Without the infantile exploration and use of its own body (and other bodies to some extent), without its gratification in touching and seeing bodily material and learning about bodily functioning, without indulgence of curiosity in the parents' bodily ways and make-up, sensitivity, response to stimulus, mental activity, will all remain undeveloped or very imperfect.

The last point I can take, but cannot pass over, is Miss Freud's revelation of the child's courage, self-sacrifice and power of devotion to wider aims in its struggle to develop from the purely instinctive life to those higher and more civilized standards which are placed before it. It is not, she said, a matter for wonder that the child falters and fails in such an enter-



prise, but rather for our greatest admiration that it succeeds to such a remarkable degree. I would wish to end this brief summary by saying that I feel the audience for these four lectures, in addition to the actual knowledge gained, must have gone away illuminated with at least some reflection of the devotion, respect and faith which the lecturer showed throughout for her theme.

Barbara Low

## Book Reviews

**Education Handbook.** Edited by E. W. Woodhead, M.A. 120 pp. Jarrold (Norwich). 5/-.

Twelve short essays on educational topics. Objectives: (a) to provide background for assessing the opportunity presented by recent Government pronouncements and proposed Education Act; (b) to stimulate (and, in possible future issues, to maintain) public interest in the relation of legislation and administration to educational principles and purpose.

The Editor, in his introduction, stresses the fact that legislation is the expression of an acceptable minimum. New developments depend upon public willingness to accept the necessary financial burden, and to consider the whole field of education *from the point of view of the person and the community* (my italics). This last phrase indicates the theme of the essays which reveal in a significant and encouraging way the extent to which some education officers, professional teachers and university dons are waking up and becoming explicitly aware of the fact that no part of the work of any school—primary, secondary, technical or university—can be conceived intelligently apart from its relation to neighbouring community life and the general social structure.

Writing short essays on big educational topics is a very difficult task, very well accomplished in this collection. The sections will vary in interest according to the predilections of the reader. I preferred 'The Modern Idea of a University' (W. G. S. Adams); 'Adult Education' (H. Morris); and 'The Non-Selective Secondary School' (S. R. Gibson). This last is a vigorous and timely defence of the large multi-lateral secondary school written with clear awareness of the difficulties and balance of practical advantage as between a single school foundation, and separate secondary institutions with specific aims and organizations. It could be read with profit in conjunction with the Norwood Report.

The essay on the modern infant school seemed to have forsaken,

unduly, educational interest for sentimental appeal, but was redeemed by three lovely photos of a modern school building—delight for the eye and a happy augury for the future.

Other essays deal with Education and Reconstruction (F. H. Spencer); The Junior School (Catherine Fletcher); Ability and Opportunity (D. Jordon); Rural Education (H. M. Spink); The Young People's College (E. C. Savage); Technical Education (H. Lowery); Training of Teachers (M. V. C. Jeffreys); School Architecture (C. G. Stillman). A final section contains a useful summary of ten recent official reports and circulars (including Luxmoore Report on Agricultural Education; the White Paper; and Norwood Report). Several of the essays give up-to-date and informative statistics, illumined at times by Mr. David Jordan's very useful charts.

Every education official, school governor and school manager in the country ought to be made to read these essays and pass a viva about their substance as a necessary condition of appointment or election.

A. Pinsent

**Redbrick University.** Bruce Truscot. (Faber. 10/6).

This book should be studied by everyone interested in our universities, and as, to a greater or lesser extent, the universities influence what goes on in so many of our schools, it should be read by all those interested in the future of British education. It is at best a piece of creative criticism of modern Arts faculties, sympathetically written and illustrated from a wide range of experience—the kind of thoughtful, documented, challenging survey we should have had years ago. If the argument errs at all, it is in overestimating modern university conditions and practices compared with those of the older universities.

Nothing but prejudice, however, could prevent agreement with one of the author's main contentions, that after the war 'our modern universities shall have greater opportunity to develop and grow, instead of being half-strangled, as they are to-day, by Oxford and Cambridge.' The principal advantage of the modern over the ancient type is found in the greater care with which the former looks after its alumni. This advantage may be allowed, but with many reservations. It is seen at its best only in the training and examining of 'good' Honour students. When the authors claim that, while the attention of the teacher may be a hindrance or disservice to that rare bird, the brilliant and resourceful student, 'to perhaps 95 per cent. it means a great deal', the question that at once arises is: 95 per cent of whom? Of the Honours school itself or of the whole student

body? The latter suggestion would seem to be precluded for two obvious reasons: (a) the notorious numerical insufficiency of staff; (b) the fact that the mass of students contains a certain, perhaps a considerable, percentage who are academically inadaptable. Our most pressing problem is that of providing effectively for sheer numbers—numbers of the average type that are likely to increase after the war.

Almost all the reservations we are inclined to make could be found here and there in the text. And it is curious that they haven't modified certain 'highlights' in the picture of our 'modern' effectiveness. Yet what we need most at present is not to split differences over means or ideals but to unite in improving our new academic 'societies' as they affect their alumni. There has been too long a period of inaction when little attention has been paid to the *intellectual* condition of students. The author of *Redbrick University* thinks that one of the chief causes of what is wrong is the students' conception of the University, and he proposes the ideal of 'research'. This would be a disquieting note in his argument, were it not that the conception he himself has of research is so liberal, while so many reservations are made to the thesis, that one is left merely regretting that so illiberal a word had been used. It is aimed mainly, no doubt, at university teachers themselves. Research should stimulate them and their example inspire their students. Yet how many heads of departments, whether serious researchers or not, have been but negligent and negligible teachers, and how many excellent teachers have been left without recognition on the lower rungs of the ladder of promotion in what can become—though not for them—the laziest of the professions.

P. M. J.

**A Student's View of the Universities.** By Brian Simon. (Longmans, Green & Co. 5/-).

There are indications of stirring times ahead for those who are interested in the problems of higher education and the purpose of our universities. After an existence extending in some cases to more than a century of undisturbed routine, within the last six months, the universities of this country, and especially the modern colleges, have begun to attract a series of critical sallies, challenging their educational worth and contemporary usefulness in more or less direct terms. Here is another indispensable piece of criticism, inferior in style to *Redbrick University* (reviewed above), but having the special virtue of tackling the problem from the student's, rather than the enlightened teacher's, standpoint.

Mr. Brian Simon's book describes,



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EDITED BY E. W. WOODHEAD

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*Contributors include : E. W. Woodhead,  
F. H. Spencer, W. G. S. Adams,  
Catherine Fletcher, S. R. Gibson, E. G.  
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analyses and evaluates with a view to discussion; it is altogether too rich in *aperçus* and suggestions to be treated satisfactorily in a brief review. Of its critical views one example may be of special interest to readers of *The New Era*. The author of *Redbrick University* identified research (broadly envisaged) with the function of the university. This is what Mr. Simon thinks of the state of educational research in the colleges: 'In spite of the fact that almost every university maintains an education department, staffed with professors and teachers, the original contributions made by the universities to the science of education are very few and far between. Despite the fact that they have access to experimental material on every side, the universities carry on almost no experimental work. One university until recently owned its own school in which it could undertake such work, but even this university made almost no use of the school for these purposes. If there is one science about which our knowledge can be said with certainty to be extremely limited, it is that of the growth and development of the child, and yet the universities provide no centre for directing and planning such work in a rational manner.'

The novelty of the book lies in the description of students' activities during wartime and in foreshadowing developments that may proceed from student groups and movements like the National Union, impinging on the inertia, confusion and archaism of the faculties. It is natural in present circumstances that these aspects should be less well worked out than the critical parts; the last chapter on 'The Students and the Future' covers too much ground to be more than a sketch. Perhaps the most important revelation it makes is how the better

type of student tends to turn his back on things as he finds them in the colleges in favour of direct action, political and social. The reaction of this attitude, as foreseen upon the curricula of the future, is summarized in the phrase: 'The conception fundamental to proposals for this new teaching is that education must be related to social needs.'

P. M. J.

**Two Pamphlets from Nuffield College, Oxford. (1) Industry and Education. January, 1943. 1/-. (2) The Open Door in Secondary Education. July, 1943. 6d. (Oxford University Press).**

(1) The signatories of the Statement contained in the first pamphlet include distinguished educationists, industrialists and trade-union leaders, and it is offered as a contribution to a particular aspect of British educational policy. Wealth and Welfare in post-war Britain must depend on our ability to produce efficiently and cheaply a wide range of goods for export and home consumption. Our greatest need, therefore, especially in view of the changing age-structure of our population, is for a body of industrial workers intelligent and adaptable in body and mind. For 'labour costs', the effective criterion, depends not so much on rates of pay as on the quality of the labour force. And to produce men and women able and eager to make their maximum economic and social contribution, a sound and balanced general education is indispensable.

The signatories contend that it is as important to improve the standard of education up to 15 as to raise the school-leaving age to 16. This implies immediate and drastic reforms in our Junior Schools—better buildings and equipment, more liberal staffing and better trained staffs and, above all, a reduction in the size of classes. Provided that the children who enter industry at the statutory school-leaving age have received a good general cultural education and have a basic training in elementary science and mathematics, the needs of industry will have been met. There is no case for vocational education in Senior Schools, nor should it be the main function of Junior Technical Schools. In the latter schools, special attention should be given to the standard of mathematics and basic science, but equally important should be the speaking and writing of good English and a knowledge of social institutions. Transfer from one type of school to another should be facilitated, and in order to remove the social stigma from Senior and Junior Technical Schools they must be given parity of amenities with other forms of secondary education.

It is believed that apprenticeship will come back into its own for a reduced number of highly-trained craftsmen and a national scheme of apprenticeship controlled by each industry is asked for. The apprentice should receive half-time education up to 18, and day study should quickly replace night classes, which impose 'an illegitimate and undue strain on adolescents'. Moreover, the main purpose of Young Peoples' Colleges should be the continuation of a broadly based general education to provide a bridge between school and adult education. In adolescence, cultural opportunities are specially needed for repetitive workers who have no chance of developing through craftsmanship and higher vocational training.

A second stream of entrants to industry come from the Secondary, Public and Higher Technical Schools. This second stream consists of the potential for the technical, research and administrative posts. The demand here is for developed general intelligence and initiative, and a sound basis of general scientific and mathematical knowledge. No premature specialization should be attempted in Secondary and Higher Technical Schools, for it is held to be equally bad for the balanced growth of the individual, for industry and, indeed, for the Universities. In this connection, a plea is made for a thorough overhaul of University Entrance and Higher School Examinations. And Industry, for its part, should take the long view and release its higher personnel for cultural and social as well as technical education. In the hoped for expanding post-war economy a higher proportion of liberally trained specialists will be needed.

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The proposal for a National Service Year and its possible effects on Industry and Education is next discussed. In general, a year's break before proceeding to University is welcomed provided that part-time education is continued and some introduction to the industrial pattern is made. In a National Service Year the claims of military training, industry and education might all be met by a judicious use of the time available.

Industry looks to its third stream of University trained entrants to possess qualities of leadership and imagination as well as technical and scientific competence. At the University they should fully avail themselves of the cultural and social opportunities given them; they should gain first-hand industrial experience during vacations and, towards the end of their University course, engage in thoroughly supervised research work. The signatories to the Statement would wish to see an exchange of personnel and much closer intercourse between the Universities as research bodies and Industrial and Government research organizations. In their view, the Universities should send more of their best men and women into industry and so help to assure a standard of production that will reinforce social welfare. Finally, the

signatories would aid recruitment to the higher branches of industry by reorientating the present National Register for scientific and other specialist workers and placing it on a permanent footing; Technical Education would be expanded and broadened at every stage and, in order to give hope and confidence to the great army of industrial workers, it is held that the fear of unemployment must be banished and guarantees given that no vested interest shall be allowed 'to stand in the way of the fullest possible production, or of the use of full production for the single purpose of improving the quality of human life'.

(2) THE second Statement on the *Open Door in Secondary Education* comes from the Education Sub-Committee of the Nuffield College Social Reconstruction Survey. A text for the pamphlet can be taken from the first page: 'A good society can only be created when every member of it is a fully developed person, aware of his responsibility to the community to which he belongs'. . . . The Committee anticipate the White Paper in demanding a common code of amenities and staffing for all forms of secondary education, preferring this 'to the establishing of a common school for all children alike'

and preferring 'unity to uniformity in our educational system'.

All tuition in grant-aided schools should be free, adequate maintenance allowances should be given, including special grants to parents of promising children to enable them to be kept at school beyond the compulsory leaving age. The Committee show some apprehension that the wide extension of secondary education might affect its quality and affirm their desire to see an 'increasing improvement in the standards of all schools'. They recommend, therefore, a varying scale of grant-aid to schools 'according to the education they provide, especially in equipment, staffing ratio and opportunities for advanced work'. A generous tribute is paid to the work already done by the Local Education Authorities in the field of secondary education, but the differences between L.E.A.'s are emphasized. No child's chances should be prejudiced by the district in which he lives, and much therefore depends on the standards set by the L.E.A. The Committee point to 'a great divergence in the matter of the control of schools'—'maintained', 'aided', 'Direct Grant Schools' and the rest—and follow their revolutionary recommendation for differential grant aid depending on quality with another for a new controlling body. 'Schools (other than those founded and maintained



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(Harrap. 5/-). **Carol goes on the Stage.** Helen Dore Boylston. (Bodley Head. 7/6). **Lost Worlds.** Anne Terry White. (Harrap. 7/6). **The Shoemaker's Son.** Constance Buel Burnett. (Harrap. 10/6). **Secret Service.** Norman Dale. (Bodley Head. 6/-).

Most young children will find satisfaction in the new documentary, *The Merchant Seaman*. This is the latest of the Everyday Books that began with the Postman and dealt with many avocations. They are deservedly popular from three years onwards, because they help to make the grown-up world understandable. *The Secret Voyage* starts out as a documentary with its finely drawn and named series of sailing ships from cat-boat to four-master barque; but it goes on as a fantastic treasure hunt. This is a beautiful book, though an over-imaginative child may find Davy Jones' wrecking of the treasure hunt frightening, because he will not give himself time to see the point.

There have been a good many attempts during the past seven or eight years to write blameless novels for adolescents. *Carol Goes on the Stage* is one of them, written by the well-known author of *Sue Barton*. Most of these books set out to give vocational guidance in the form of fiction, and I think they probably do this job well. They are written for an age-group which in my day was already deep in the classics, and I cannot help being thankful that it was Tom Jones and Adam Bede rather than Carol who made me scamp my homework; but perhaps a much healthier and more efficient generation may emerge from Carol's company.<sup>1</sup>

*Lost Worlds* is a book to be praised. It tells of the archaeologists who uncovered the civilizations of Troy, Knossos, Nineveh, Babylon, Egypt, Ur and Chichen Itza. The stories are extremely well told, and the book, whether read aloud to intelligent ten-year-olds or poured over for themselves by older children is bound to awaken immediate interest and a desire to know more. It gives a sense of the personal adventure of the archaeologist and of the immense adventurousness of the creative spirit of man.

*The Shoemaker's Son* came in for review with the children's books where it only partly belongs. It is an exquisite biography of Hans Christian Andersen, and shows better than most biographies the interplay of genius and its contemporary world. Hans Andersen was one of the gentlest, most

candid and most courageous of men, and this biography opens new experiences to any reader of any age over seven. A child may put it down when he has read as far as he can understand—but he will remember it as a treasure and pick it up again when he is 'old'.

*Secret Service* is the only straight story-book of this bunch, exciting and very competently told; a thoroughly reliable Christmas present for eight- to eleven-year-olds.

[EDITORIAL POSTSCRIPT: This issue of *The New Era* opens up the question of the education of girls. Do the majority of girls need a different tempo and content of education from boys? This is a question which progressive minded people have shunned for fear of seeming illiberal, of seeming to wish to relegate women to some inferior sphere by offering them any schooling that does not ape their brothers'.

The U.S.S.R.'s new education bill has established separate and different schooling for boys and girls from eight to sixteen. This measure is based on the Soviet government's assessment of its future needs, and has no direct bearing on the problem in any other country. But it does make timely a reconsideration of the special needs of the sexes during their school days, which is no less a sociological than a psychological problem. Articles and correspondence bearing on it will be welcome, not least from overseas.—ED.]

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<sup>1</sup> Correspondence on this point will be welcome.  
—Ed.

by Local Education Authorities) which retain a substantial proportion of their pupils to the age of 18, and which have attained a high reputation in education, may apply to come under the jurisdiction' of a School Grants Committee on the lines of the University Grants Committee which shall be empowered to allocate grants. The Committee would be established by the Board of Education under the Chairmanship of an eminent educationist of national standing. It would have the power to appoint Regional Committees and to satisfy itself as to the membership of Governing Bodies of any of the schools under its jurisdiction.

There are reasoned statements and recommendations concerning recognition and the regular inspection of private secondary schools, of the transfer of children with grant aid from public secondary schools to independent private schools, of the criterion 'capacity to profit' as opposed to 'parent's ability to pay', and of tests of admission to schools which will allow for differences of upbringing and early education.

Here are two pamphlets, cheap and well printed, that should be read side by side with the spate of official documents on which the print is not yet dry. Many educationists will wish to thank the authorities at Nuffield College for making these valuable statements so readily available.

E. H. Littlecott

**The Merchant Seaman.** M. C. Carey. Illustrated by Webster Murray Dent. 1/9. **The Secret Voyage.** Gordon Grant.



# Directory of Schools

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*Headmaster* : PAUL ROBERTS, M.A.

Frensham Heights is a co-educational school containing at present 105 boarders and 45 day pupils equally divided as to sex and equally distributed in age from 6 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment.

Fees : 144 guineas per annum inclusive

Four scholarships are offered annually

*For particulars apply Headmaster*

## MONKTON WYLD SCHOOL, nr. CHARMOUTH, DORSET

*Principals* : ELEANOR URBAN, M.A., HUMPHREY SWINGLER, M.A.

Boys and Girls from 5 to 18 years.

Secluded position on Devon-Dorset border.

Produce from School Farm.



# Directory of Schools—continued

## MALTMAN'S GREEN GERRARDS CROSS BUCKS

*Boarding School for Girls from  
nine to nineteen years of age*

*Headmistress :* MISS CHAMBERS

## BEDALES SCHOOL

PETERSFIELD HANTS (Founded 1893)

A Co-educational Boarding School for boys and girls from 11-19. Separate Junior School for those from 5-11. Inspected by the Board of Education. Country estate of 150 acres. Home Farm. Education is on modern lines and aims at securing the fullest individual development in, and through, the community. Scholarships offered, including some for Arts and Music.

*Headmaster :* F. A. MEIER, M.A.(Camb.)

## THE GARDEN SCHOOL

Wycombe Court, Lane End

Nr. High Wycombe

Boarding School for girls (4-18) and a few little boys. Estate of 60 acres in the Chiltern Hills. Balanced education with scope for initiative and creative self-expression. Large staff of graduates. Vegetarian and ordinary diet. Open-air swimming pool.

FEES : 105 to 150 guineas per annum.

*Principal :* Mrs. M. A. ORMROD, B.A.

## LEIGHTON PARK SCHOOL

READING

Six Open Scholarships value £30-£100, and additional Exhibitions of £50-£40, for general ability, Music and Art, will be awarded in March.

Basic fees 150 gns. per annum, inclusive.

*For particulars apply to the Headmaster,  
E. B. CASTLE, M.A. (Oxon.)*

## PACCOMBE SCHOOL

SOUTH DEVON

Now at :

ELMTREES GREAT MISSENDEN BUCKS

Own productive fruit and vegetable gardens. The house has a south aspect and is completely modernised and fully equipped as a Home and School for children 2-12 years.

A happy community of adults, children and animals living together in an atmosphere of friendliness and mutual trust and respect ; essential conditions for Growth. Fees £90 per annum. Entire Charge £120 per annum.

*Principal - Miss M. K. Wilson  
Tel. 407.*

Schools for boys and girls  
from 3½ to 14 years

LITTLE FELCOURT

and

FELCOURT SCHOOLS,

EAST GRINSTEAD, SUSSEX,

are founded on the Montessori idea and aim to create the happy free atmosphere of a real home.

*Particulars from the Principal*

## ST. CHRISTOPHER SCHOOL

LETCHEWORTH

Is an educational community of some 300 boys, girls and adults. The five school houses provide living and teaching accommodation for children of all ages. On the edge of the Garden City, amidst rural surroundings and beautiful gardens, they pursue their studies and cultivate courage, gaiety and a quiet mind.

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RECOGNIZED BY BOARD OF EDUCATION

Maximum of 80 girls (half day pupils) aged 10-18. Small classes, large graduate staff. Education in widest sense under unusually happy and free conditions. Exceptional health record. Elder girls when not entering universities can either specialize in Drawing, Design, Languages, Music, Handcraft, or take year's training at Wychlea (Domestic Science House). Playing fields, bathing pool.

*Principal :* Miss MARGARET LEE, M.A. (Oxon.)

Late University Tutor in English.

*Vice Principal :* Miss E. M. SNODGRASS, B.A. (Oxon.)

## OAKLEA

BUCKHURST HILL, ESSEX.

Recognized by Board of Education.

Removed for duration of war to

NESS STRANGE, near SHREWSBURY.

90 Boarders taken in pleasant country house in exceptionally safe area. Beautiful countryside.

*Principal :* BEATRICE GARDNER.

## ST. MARY'S SCHOOL

WEDDERBURN ROAD, HAMPSTEAD,

now at

YARKHILL COURT, nr. HEREFORD

(Tel. : Tarrington 233).

Boys and Girls, 4-16.

Emphasis on languages.

Modern dietary.

*Mrs. E. PAUL, Ph.D.*



## Directory of Schools—continued

### **WENNINGTON HALL** via LANCASTER

A hard-working, cheerful school community in which staff and children make an honest bid for equality, seeking together to achieve freedom of mind and spirit upon the basis of a disciplined self.

Co-educational, 7-17. Experienced graduate teachers. Magnificent hill and river country, good health, excellent cooking. Fees: £99-£110, with reductions in necessitous cases.

Headmaster: KENNETH C. BARNES, B.Sc.

### **KIDSTONES SCHOOL**

BISHOPDALE, LEYBURN, YORKS.

At Kidstones safety from the physical and mental effects of the war helps children to grow into balanced, cultivated citizens. The staff work with the children to this end.

### **HURTWOOD SCHOOL**

Peaslake

Nr. Guildford

*Co-educational from 3 years.*

Modern building equipped for children in beautiful and healthy surroundings. The school aims at a high standard of scholarship in addition to health and happiness.

It wishes to attain a constructively progressive outlook without reaction, and believes that this can be done where tolerance is based upon sound knowledge and understanding.

*Full particulars from the Principal:*  
JANET JEWSON, M.A., N.F.U.

### **MOORLAND SCHOOL** CLITHEROE, LANCS.

Co-educational 3-12 years. Tel. Clitheroe 3.

The children lead vital, constructive lives, doing work of high standard in a happy natural atmosphere. Food reform and meat diets. Nature cure methods. Out-of-door activities.

Co-principals: Miss D. E. King, L.L.A., and Miss A. E. Crane.

### **MOIRA HOUSE (of EASTBOURNE) now at FERRY HOTEL, WINDERMERE**

*Recognized by the Board of Education.*

Boarding School for Girls from 6 to 18; small brothers (aged 6 to 8) also received.

Principals: Miss GERTRUDE A. INGHAM.  
Miss MONA SWANN.

Vice-Principal: Miss EDITH TIZZARD, B.A., Hons. Lond.

### **FROEBEL PREPARATORY SCHOOL** Little Gaddesden, Herts.

Sound modern education for boys and girls aged 5-12 years. Inclusive boarding fee.

Headmistress: Miss O. B. PRIESTMAN, B.A., N.F.U.

### **BEVERLEY SCHOOL** WOLFELEE, near HAWICK

Children two to twelve years, happy environment, out-of-door activities. Sound musical training. Excellent Diet.

Telephone No. Bonchester Bridge 2.

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A Boarding and Day School for Boys and Girls from Kindergarten to College. Twenty-acre campus, athletic field, skating, ski-ing, tennis and all outdoor sports. Teachers' Training Course. Illustrated Catalogue describes activities and progressive aim.

E. E. LANGLEY, Principal, 201 Rockridge.

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A modern school, beautifully situated, combining the best of the old with the best of the new in educational method. Staff qualified to prepare to University Entrance standard.

*Fees from £120 p.a. inclusive.*

Co-educational. Individual. International.  
WRITE SECRETARY.

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A Progressive Preparatory School for girls to 14, and little boys. The School aims at giving a sound education with special emphasis on art, music, and creative activities. Headmistress: Miss Warr.

**ST. CHRISTOPHER'S SCHOOL, Belsize Lane, Hampstead with GLENDOWER SCHOOL, now at SYDENHAM HOUSE, LEWDOWN, DEVON.**  
Beautiful house and grounds. Upper and Middle School for Girls. Preparatory for boys and girls 4-10. Boarding and Day.

**GREAT SARRATT HALL, SARRATT, HERTS.**  
Nursery and Preparatory Boarding School for children from birth to 10 years. Parents and school work in close co-operation. Group limited to twelve children. Qualified resident and visiting teachers. Principal: Gladys Raymond.

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